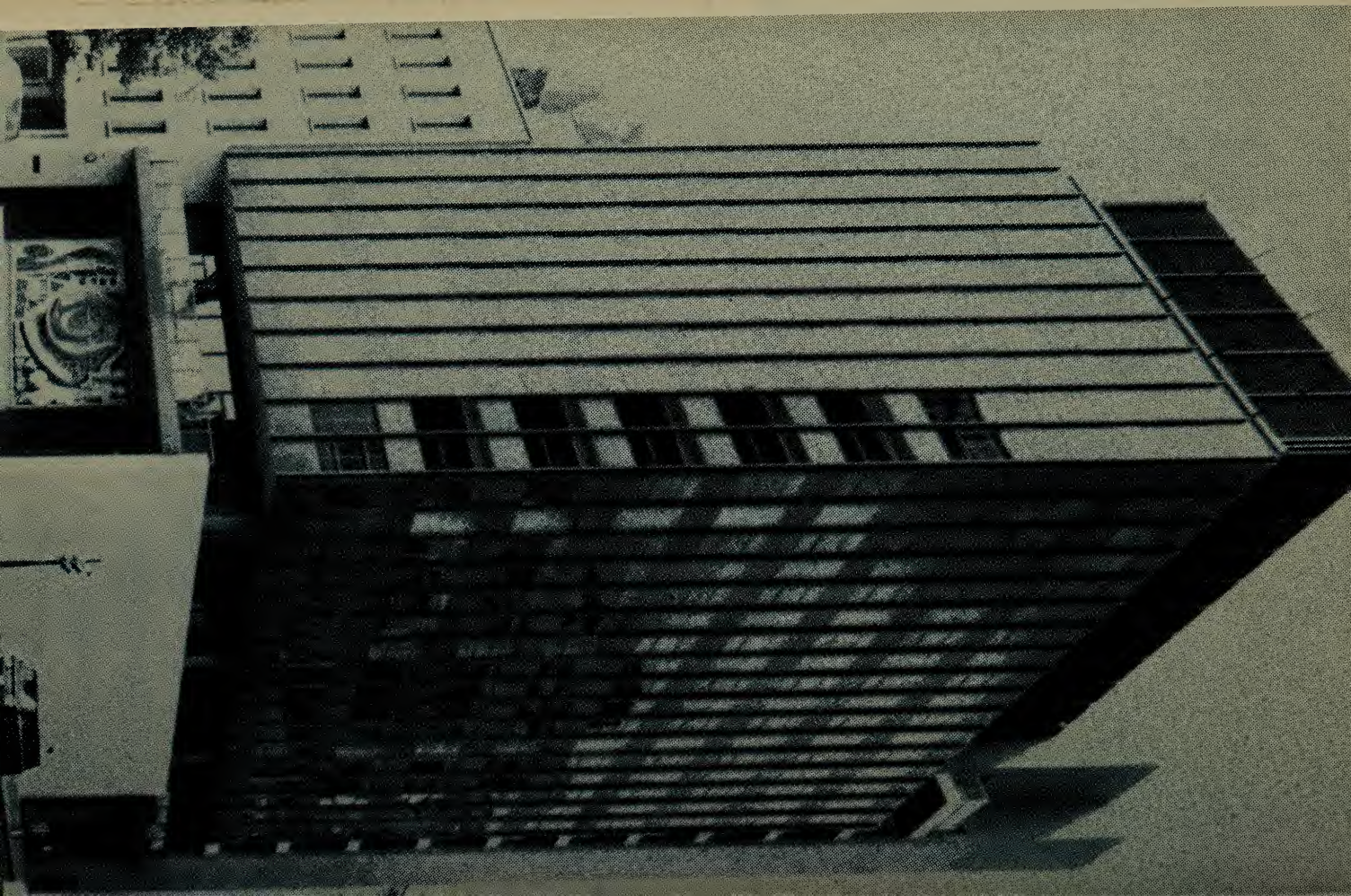

the Chaplain

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By *Thomas E. Moye*

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A JOURNAL FOR PROTESTANT CHAPLAINS

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BACK COVER: Stained glass window in the Protestant Chapel at Camp Lejeune, N.C., dedicated to the officers and men of the Second Marine Division who made the ultimate sacrifice for their country. Photo: U.S. Marine Corps.

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The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency representing 36 denominations (with a total membership of nearly 40 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. The Commission was established by the churches in 1917 at the suggestion of Secretary of War Newton D. Baker. Printed in the U.S.A.

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Editorials

JOBS FOR MILITARY RETIREES

THERE is a large flow of retirees from military service these days, approximately 55,000 annually, about 80% of whom are enlisted men. Among these people who are in their 40's and 50's there are men and women who have shown a sustained interest in chapel activities during their careers. Some of these are able to consider opportunities for employment among welfare, humanitarian, religious, and service agencies. The number of available positions far exceeds the amount of qualified and interested applicants. The salaries and benefits offered may not be quite as large as those given by certain industries for top personnel, but they represent, in most instances, a fair remuneration for the type of work and the area of the country in which it is to be performed. With a modest pension as a financial base many a retiree is in a position to consider employment that requires a service or religious motivation.

In February, 1964, it was possible to bring together all interested religious and governmental agencies to assemble lists of available jobs, to set up a referral service and to make plans to get the information to military personnel some months prior to their actual retirement.

Chaplains can engage in a most rewarding kind of counseling by suggesting to military men and women who are facing retirement that they give serious consideration to the lay opportunities in church-related fields. Dozens of retired service personnel are now engaged in this type of work and the agencies employing them would be happy to welcome others. It is good to present resumés that go into considerable detail concerning not only basic skills and experience but hobbies, side-line interests, experience with community and service projects, social skills, preferences, and willingness to take additional training to meet specific job requirements.

A leaflet has been prepared which describes job opportunities in broad outline and gives addresses from which further information may be secured, including Catholic, Protestant, and Jewish referral offices. Chaplaincy executives of the various denominations have these sample leaflets on hand or they can be secured in quantity at cost from the Commission.

MILITARY PAY

At its last meeting the General Commission passed a resolution regarding military pay which is given in full elsewhere in this issue.

No group is closer than the Commission to the problem of recruiting the best qualified young clergymen for a chaplaincy career. It remains true that trained clergymen who are qualified to meet entrance standards for the chaplaincy are better off financially if they remain in a civilian parish. The pay and allowances of a First Lieutenant or Lieutenant Junior Grade fall perhaps one hundred dollars per month too low to meet the comparable civilian level. The likely and desirable candidate for the chaplaincy is in a poor position to take this kind of loss at this point in his ministry. He usually is establishing a home with a wife and one or two youngsters, buying household furniture, paying for a car and still paying off debts incurred during seven years of higher and graduate education. There is not much relevance in telling him that chaplains' salaries compare favorably with civilian counterparts at the middle and upper levels of the chaplaincy career ladder. He won't be in that situation for a number of years.

The Commission in its statement emphasized the inadequacy of military pay, particularly at the lower levels for both enlisted men and officers. Certainly it is something of a disgrace that there are military personnel on active duty who can qualify for relief because their salaries are below the civilian minimums set for families in their community.

Even for the enlisted man without dependents it would seem that the idea of obligation to country has been used as a cloak to justify his poor pay and allowances. It would seem more appropriate that the nation generously reward his service and share his sacrifice.

We would hope that by the time this appears in print significant salary adjustment will be on the way for armed forces personnel.

—A.R.A.

By Thomas E. Moye

THE MEANING OF FREEDOM

THE history of this country, in great measure, is the story of our attempts to answer the question, "What is freedom?" From one point of view, we could say that the history of our nation is the story of our efforts to *defend* freedom, but this is not so profoundly true an observation. Freedom was not once for all delivered to our fathers, perfect and finished and complete, a treasure to be guarded jealously and hidden safely away so that, at the last, we might go to the Lord of Liberty and account for our stewardship by saying, "So I was afraid, and I went and hid your talent in the ground. Here you have what is yours" (Mt. 25:25).

No, the glory of this land's stewardship of freedom is that ours has been the task of *defining* freedom, of extending freedom, of implementing freedom, of exemplifying freedom. That freedom has been defended gallantly and with unspeakable devotion by her American sons, none will deny—but when all those young lives were sacrificed upon the green altars of the world's battlefields, freedom was being more than defended: it was being defined, it was being proclaimed, it was not a treasure hidden in the earth but a trumpet call in the heart of man.

We are beginning to learn in this country that it is impossible to maintain freedom for only a part of the people. Abraham Lincoln's judgment that this land could not long endure half-slave and half-free was not only a profound theoretical and intuitive truth—history is teaching us, slowly and agonizingly, that this is the only practical and realistic judgment that *we* can make. A man who is only half-alive is also thereby half-dead. And a land that is only half-free—no matter how we may qualify it with the cleverness of our excuses—is also thereby half-slave,

and, if Lincoln spoke the truth, either the freedom or the slavery is doomed, for they cannot *endure* together.

A man may have as his immediate stimulus the protection of his own freedom when he hazards his life for the cause, but whether he knows it or not, he is also and simultaneously defending the freedom of every man on earth—every Negro, every Jew, every Catholic, every Protestant, every atheist, and even, retroactively and eternally to our shame, the freedom of four little girls in pigtails who were blown to bloody bits that ghastly Sunday in Birmingham. Freedom is a seamless robe in which it has pleased God to clothe all his children, and to break its fabric at any point is to attack its very character and nature. Freedom thus disrupted is freedom spoilt and fallen, and when any man thereafter strikes a blow for freedom he thereby can only serve to define and to explicate and to restore what freedom ought by its nature to be.

Placed in the setting of such a frame of reference, we see immediately that freedom is infinitely more than a mere license to do something, infinitely more than the mere absence of restraint. Too often we have sought not freedom but a fantasy, a glittering mirage that is impossible on the face of it. We have sometimes sought a kind of infinite and unconditioned freedom without any compulsion, without any restraint, purely and completely a thing within itself, to be exercised for its own sake alone and without reference to anything else on earth or in heaven. That is the sort of freedom that could be jealously guarded and hidden deep in the earth of a blind and selfish misunderstanding. But we could never have such a freedom unless we were free from responsibility, and free from all human and divine law, and free from all the restraints and compulsions placed upon us by our loves and our loyalties, and free from our very nature as human beings. There is no such freedom anywhere in the world, and if there were it would be a terrible and evil thing that would destroy all who exercised it.

TO BE "free" from some things would be to insure the ruin of our lives. It is a sophomorish and impossible dream of some people to be free from responsibility, and who would ever want to be free from love, or from joy, or from beauty? Although, from the depths of our human weakness and sin, we may yield to temptation, yet who among us would really want to be free from goodness, from decency, from the inexorable dreams and ideals of righteousness drawing us upward toward the light?

That is why it is never enough merely to talk about the freedom *to do* something, or *not to do* something; often, and supremely, we ought to talk about the freedom *to be* something. That is why it is

so tragic that even men of goodwill should be going about today wondering what has "gotten into" the minority races of our land and of the world. Someone said to me recently, "I can't understand those people. They get along all right. They eat well, and make more money and have better houses and jobs than ever before. I can't imagine what could have gotten into them." This comment is so pathetic because it is so blind. It simply is not enough to be free to eat, to be free to live in a house, to be free to make a living, and all the rest of it. A well-kept *pig* in a decent sty has the same freedoms. A *man* wants to be free not only to *do* a few elementary things and to *have* a few basic possessions—he wants to be free to *be* a human being with all the overtones and implications bound up in the highest meaning of that word, "human."

The profoundest protests in contemporary life stem from precisely this point: deprived and oppressed men are saying to the rest of the world, "*I am a human being*, and I want you to understand and to concede my *humanity*." It is in our *humanity* that we are all equal. It was our *humanity* that the Founding Fathers wrote about when they held that "All men are created equal. . . ." Some men today say that this is obviously a false premise: they ask if we really believe that Albert Schweitzer and an illiterate native of Tibet and a bum on Skid Row were all created equal. Of course they were not—they were not created with equal intelligence, or with equal potential, or in equal circumstances of family and environment. *But they were created with equal humanity*. They are equally *human*, they are equally *men*, they are equally the *children of God*. It is never enough, within our conception of human freedom, merely to *do* or to *have*—we must be free to *be* what we were created to be.

Created free and equal--this is the loom upon which is woven the seamless robe of human freedom. We did not declare our freedom into existence, although we have declared and must declare still that we are free. We did not manufacture our freedom, although we have worked and must work still at the task of being free. Indeed, we were not even granted our freedom by the nation, although the nation has long and gloriously and at unutterable cost brought forth the conditions in which we might exercise our freedom. Our freedom was given of God; we were *created* free.

At its best, our system of justice in this country illustrates what we are saying, particularly in regard to a citizen's entitlement to due process of law. The chief and indispensable thing here is that a man does not have to *prove* or *earn* his right to due process. It is his already, not because he is good or bad, weak or strong, rich or poor, Christian or pagan, white or black, a

criminal or a solid citizen—he is entitled to all the safeguards and rights of due process simply because he is a man and because his Creator gave them to him. *We* did not give them—the Founding Fathers did not give them, the nation does not give them—and *we* cannot withhold them.

A SECOND illustration is our belief in religious liberty. In our belief the nation cannot establish, or regulate, to seek to regularize religion in any sense whatsoever, as it can, for instance, very properly regulate interstate commerce. This is true because no nation, no power on earth, can *give* anybody religious liberty, any more than a nation could *give* the law of gravity. If the nation could give, the nation could withhold it. What the nation cannot give, the nation cannot withhold. This is an area into which the nation cannot go, indeed, it is an area which the nation ought not to venture even to approach. In New Testament concepts, it is when it does venture into this realm that the nation tends at best to become demonic and at worst to become at last a beast arising out of the dark abyss of human evil.

The sturdy English free churchman of a generation ago, P. T. Forsythe, had many wise things to say to us today, and not the least of these was his writing on religious liberty:

> If the State confer anything on a Church it establishes it in so far. If it confer liberty it establishes that liberty. And that is not religious liberty. Religious liberty is not held by the Church in fee from the State. No act of Parliament could give it. It belongs to the Church by its own nature, in its own right, as a feature of its own personality, in such a way that if the State does not recognize it, and if it claims to give it, the State is in collision with the Kingdom of God and its moral nature. All that the State can do is recognize the innate right of the Churches, and get out of the way, owning that this is a region where it can confer nothing, which it cannot delimit, and which it should not enter. . . .[1]

In our country the nation maintains a chaplaincy in its armed forces, and we say that this is neither an abridgment nor a negation of religious liberty. But the nation, the command, the churches, and the chaplains ought all to recognize that here the most extreme and exquisite care must be taken, else there could be at first an abridgment and at last a negation of that very liberty which now enables the chaplaincy to operate. The state, working through either the channels of command or of technical control, must always take the greatest care to see to it that religious observance is never, in absolutely any sense at all, managed, manipu-

[1] P. T. Forsythe, *Theology in Church and State* (New York and London: Hodder and Stoughton, 1915) pp. 164-165.

lated, controlled, used, prevented, or compelled. The state can never be the judge of either orthodox or "proper" religious acts or beliefs, and when it attempts so to judge it must inevitably pervert and prostitute religious devotion to some end other than the glory and the good pleasure of Him who is the end and the goal of all our devotion. Otherwise the state itself becomes, however indirectly and beneficently, a bogus and monstrous and grotesque priest who stalks clumsily and blasphemously through the House of God, scattering in his wake the holy things of faith and the immortal souls of men.

Does this seem too much to ask, too great and dangerous a thing ever to be placed in the hands of men? Well, *all* freedom is a dangerous thing—beyond all doubt the most explosively dangerous thing ever vouchsafed to human beings. Freedom *is* a dangerous, two-edged sword. Give a man freedom and you endanger both yourself and him, but there is no other way. Give a man freedom and you risk the possibility that he will write a dirty or vicious book. Give a man freedom and you risk the possibility that he will speak damaging and unworthy things. Give a man freedom and you risk the possibility that he will destroy himself, that he will curse God and die. But there is no other way. When God gave man freedom, he risked hell itself. Without the opportunity to choose, man cannot be truly free.

SO it is that the state, even the state which recognizes religious liberty and sets out to guard the conditions which make possible its free exercise, may be tempted, at one point or another, to draw back in fear and caution to some other position that will maintain the form and the name without either the danger or the reality of the thing itself. The state is correct in its concern to this extent: freedom cannot be separated from responsibility. The chaplaincy to which I have given my life, therefore, quite rightly imposes responsibility upon the chaplains: Chaplains must not be merely private persons who exercise freedom in chaotic, individual license, but must represent faithfully the churches that ordained them. Within the framework of this responsibility, however, freedom is set forth unambiguously and positively in our written instructions: each chaplain must always be free to conduct divine services after the rites of his own church and must never have a creed or a liturgy thrust upon him, and attendance at all divine services must always be voluntary.

These guarantees of freedom may seem very radical, very dangerous, but upon the most rigid and unfailing adherence to them hangs the question of whether the chaplaincy and religious liberty can live together in peace and in mutual regard and fulfillment. To compromise these guarantees is to compromise religious liberty, and

to compromise religious liberty is grievously to wound and radically to debilitate the character and the identity—and hence, inevitably, the effectiveness and the future—of the chaplaincy itself.

As to a recurring, unresolved theme in music, therefore, we must return again and finally to this: is it too much to ask? Are all these things we have said about freedom too much ever to expect in a world like this? Which is to say, is there any substance, is there any reality, is there any validity, in the fulness of the American concept of freedom, or is that concept merely a wistful and appealing chimera without any possibility of historical realization, like the Land of Oz? But when we wonder if freedom is too wonderful and radical a thing to be touched and held by human hands, we are really wondering if God is who we say he is and if man is who we say he is.

When we doubt freedom, and doubt our entitlement to it and our capacity for it, we are actually doubting the very ground and character of our existence under God. My doubts about freedom are identical with the doubts that come to me in the darkness of my soul —when I consider the heavens, the work of His fingers, the moon and the stars which He has ordained, then I wonder if He can be concerned with the tears and the laughter and the hopes and the anguish and the possibilities and tiny glories of *my* life. Through all the shimmering immensities of the universe and of time, can His love seek me out and find my little life?

If we must answer no to those questions, then we can answer no to freedom, for we can then believe that man has no business being free since his place in the scheme of things is one of profound and ultimate insignificance. But if we answer no to those questions, we have thereby answered no to the gospel itself, for in Christ God has gathered us all up into his arms and has said: this is *mine*, for this I have sought, and this I have found, and this I have cherished, and this I have loved, and will love forever, throughout all the ages, world without end—this is *mine*. If that is so, then freedom—all freedom, —is in some sense the recognition that mere men must never attempt to control or to manipulate that which is God's.

We walk no more in the darkness of sin and death and bondage, we walk in the glorious liberty wherewith Christ has made us free. We are not bits of matter floating out amongst the stars upon tides of fate, on our way from nothing to nowhere. We are not merely the cleverest and most dangerous animals of earth. We are the sons and daughters of an everlasting covenant upon whom there shines the light of the knowledge of the glory of God in the face of Jesus Christ. If this is who man is, then for him this is the perfect law: the law of liberty. END

THE ADVENTURE OF PRAYER

PRAYER is being with God. You can't choose at all about it, except in choosing to be with him. Perhaps he will take you up on the mountain with him. Perhaps he will take you into the night with him, or into the mist where you will not be able to see him. Perhaps you will be with him in pain or in exaltation, in happiness or in tiredness.

He says: "Come to me"; and you say: "I will" or "I will not."

You make no stipulations as that is not your part; you know that he wants you, and you know what kind of wanting that is by the manger and the cross.

You know that if you say you will not come he does not leave off wanting you, so you imagine what that means.

You know that if you come to him, he will ask you to help him in the Kingdom, and that he will in the end give you that work that no one else can do.

You know that he will bring you into the fellowship of his friends, and that you will be allowed to bring him into the fellowship of your friends.

Of course, you will also go with him before his enemies; and the things that they say about him will be said about you, too.

And you will also go among people who don't care . . . people in whom he is trying to arouse a sense of his love.

Quite often he and you will be left desolate with the doors locked before you, and the people on the other side, scornful and amused.

You will find that he will ask you to do things which you *can* only do if you forget about yourself and the sort of person you thought you were. He may ask you to face death or complete shame as he did.

And all the time you will fail him so often that by and by you will have no self-confidence left, only a growing confidence in him instead, because *he* never fails *you*.

And prayer must be fearfully difficult, because it isn't easy to be with God, although it is simple.

It means that some things must go, like pride, unkindness, self-indulgence, and self-importance.

But all the same it is a choice which the best part of you wants so that the most glorious souls in all ages *do* choose the Adventure of Prayer.

—Anonymous

Highlights of the Spring Meeting

The General Commission on Chaplains and Armed Forces Personnel

AT ITS spring meeting, April 20 and 21, the General Commission elected new officers for the 1965-1967 biennium, listened to a number of reports and passed a resolution regarding military pay, as follows:

> In view of the fact that the present military pay scale does not provide an adequate living wage, especially for enlisted and commissioned personnel in the first two years of service, The General Commission on Chaplains and Armed Forces Personnel urges appropriate government officials and agencies to support an increase in military pay which will assure all personnel an adequate living income.

The resolution was distributed to the White House, the members of Congress, and appropriate officials in the Department of Defense. Religious News Service carried a general release on the statement.

In committee sessions the Commission heard a presentation by Chaplain (Col) John I. Rhea, Executive Director of the Armed Forces Chaplain Board, covering religious education and parish activities in the chapel program in the armed forces. Colonel Matthew Thompson of the Commission staff presented a comparative study of military pay for chaplains and salary averages for clergy serving civilian churches.

Dr. John C. Bennett, president of Union Theological Seminary in

(*Continued on page 13*)

Dr. John C. Bennett

ABOVE: Dr. Karl A. Olsson (left), new chairman of The General Commission, is congratulated by the outgoing chairman, Dr. Claude H. Pritchard. BELOW: Dr. Paul O. Madsen, outgoing vice-chairman, presents gavel to the outgoing chairman, Dr. Claude H. Pritchard, in recognition for his service to the Commission during the past two years.

NEW OFFICERS, L-R: Secretary, The Rev. James J. Alexander; vice-chairman, The Rev. C. Edward Brubaker; chairman, Dr. Karl A. Olsson; treasurer, The Rev. Paul L. Althouse.

OFFICERS

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VICE-CHAIRMEN: 1. C. Edward Brubaker, Pastor, First Presbyterian Church, Englewood, N.J.; 2. R. Eugene Sterner, Director of Church Service Division, Church of God, Anderson, Ind.

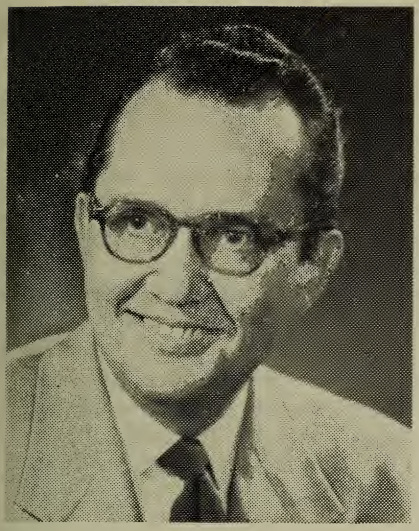
SECRETARY: James J. Alexander, Secretary, Department of Chaplains and Military Personnel, Presbyterian Church in the U.S., Atlanta, Ga.

TREASURER: Paul L. Althouse, Pastor, The Evangelical and Reformed Church of the United Church of Christ, Frederick, Md.

(*Continued from p. 10*)

New York City was guest speaker at a dinner for members and friends of the Commission at the McNair Officers' Club on the first evening. Dr. Bennett addressed the group on trends in church-state relations and current issues in international affairs. During the Wednesday session at the Dodge Hotel Dr. F. Roderick Dail of the Office of Economic Opportunity outlined the program of the Job Corps in its beginning stage. Representatives of the several Chiefs of Chaplains in the Armed Forces and the Director of the Chaplain Service in the Veterans Administration gave summaries of recent developments in their respective programs.

The retiring chairman of the Commission, the Rev. Dr. Claude H. Pritchard, was presented with an inscribed gavel in appreciation of his leadership during the past biennium. END



One of the new vice-chairmen, The Rev. R. Eugene Sterner.

Chaplain (Col) John I. Rhea, Exec. Dir. of the Armed Forces Chaplains Board, who spoke to the Committee on Ministry to Armed Forces Personnel.

Col Matthew Thompson of The General Commission staff presented the program for the Military Retiree while The Rev. Paul O. Midboe, chairman of the Committee for Military Retirees, looks on.

By Karl A. Olsson

I Love Her Under God

THIS piece is going to be personal. I am going to write about the miracle that is America as it happened to me. Like many other Americans I began as an alien citizen. I was an absolute greenhorn. I was dropped down in a country the language of which I did not understand and the customs of which seemed marvelously strange.

Like any other immigrant, I sailed by the Statue of Liberty and saw the harbor full of ships flying the American flag and was overwhelmed by something vast and dirty and noisy called New York City. We went by taxi and by ferry to Jersey City and at dusk we got on a hulking, sooty train which roared and clattered and moaned through the night. We had come from a small tidy country with toy trains and doll farms and raked gravel walks and a flag fluttering cleanly over red and yellow and white houses and birches with the neatest green leaves and bark you could press your face against.

Now I was terrified. I pushed my nose against the grimy pane and looked out upon millions of lights and the glare of an amusement park with a Ferris wheel turning endlessly against the dark. In my hand I had a roll of Necco wafers; they had strange spicy tastes and a sweetness unlike anything I had known and they were *much.* America was much. Too big and too much.

In the morning and a space into the afternoon the train rocked through a hundred towns and by endless creeks where the elderberries hung in black clusters. I had never seen such lush foliage. I expected alligators on the flat creek bottoms but there was nothing but the glare of the sun and the elderberries.

The muchness accounted for the looseness. We made our way so easily. We had no hurdles of class

SOME NOTES ABOUT THE AUTHOR OF THIS ARTICLE

Dr. Karl A. Olsson, the author of this personal experience article, is President of North Park College and Theological Seminary in Chicago. For a number of years he has been active in the work of The General Commission on Chaplains and Armed Forces Personnel and has been recently elected the chairman. Dr. Olsson is prominent in educational and theological circles. He holds a Doctor of Philosophy degree from the University of Chicago.

He is a member of the Evangelical Covenant Church of America and has served as clergyman, teacher, chaplain, and now college president. He was a chaplain in the U.S. Army, serving in the European Theater during World War II and in Korea. He was decorated with the Bronze Star and Silver Star in 1945.

Among the books which he has authored are the following: *Things Common and Preferred, Seven Sins and Seven Virtues, By One Spirit,* and *Passion.*

He is married to the former Dorothy Sally Carlson. They have four children: Alan, Kurt, Karl, and Sarah.

to vault. We were, I suppose, lower middle class and there was some parochial snickering when we walked into school the first day, the girls in tight braids and we boys in European trousers—above the knee and no blousing. In America then girls wore bobbed hair with geometric bangs and through puberty boys wore knickers that buttoned above the knee and bagged over black cotton stockings. They also wore belted coats and hair brushed back and plastered with water or Stacomb. We were not *with it* and there was laughter and whispering and some effort to get us to say naughty things we didn't understand, but not much. Very soon in the ample world the children moved over and made room and we were in.

A quite remarkable thing happened. To begin with we were all put in first grade. This may have been inadvertent pedagogy, but it was excellent. For what we needed to master was American pronunciation. We needed—if we were to be a part of the new world—to speak like natives. And so we struggled with *cat* and *rat*, *pam* and *yam*, *that* and *through* until the subtleties began to soak in. On the side we were placed under the tutelage of a patient Irish lady who drilled us endlessly. Thus the whole community worked to incorporate us and to make us feel that we belonged.

Another surprise—and quite unbelievable—was the Sunday miracle. We had come from a society in which to be religious, especially to be a member of a free church, was a stigma. Dissenting Christians, which we were, lived in a sort of ghetto. On Sunday a handful of children gathered in the chapel for Sunday school but we were the de-

spised and rejected remnant. "Fear not, little flock, for it is your father's good pleasure to give you the kingdom." How we resented being a "little flock"! We didn't care about a kingdom if we could have had a little acceptance. Instead we got ridicule or icy ostracism. To be religious in that society was to be *déclassé* and to be shut out of the wonderful glittering world of power, wealth, and culture which built its mansions on the right side of the track.

Our first Sunday morning was memorable. One of the neighbors had promised to take us to the Presbyterian Sunday school. When we got ready to go, the street was full of children, all beautifully dressed and *all* going to Sunday school. They may have gone with varying motives and with a differing degree of zeal, but they were all going. The day of the "little flock" was over. We were accepted on weekdays and we were accepted on Sundays. It was a new world and one that thrilled us.

I do not mean to suggest that we lived in a classless society. There was the owner of the steel works who had a cushioned pew in the Presbyterian church and on the east side of town there were elegant stone mansions with servants and Pierce Arrows and electric broughams driven by very old and very wealthy ladies. But this world did not seem to intrude on ours. It was not depriving us of anything we wanted.

IN this kind of world it was impossible to believe that other things could exist. I do not mean dirty things written on walls and the cave where boys and girls went to explore and to laugh guiltily and the thin trickle of rancid language and the threatening adult world of intrigue and sudden whispers and smiles hidden behind hands. I do not mean that world, for we read the Bible and Luther and even as children knew what to expect. I mean the world that yawned on me the afternoon that a playmate invited me upstairs and into a clothes closet to view some white vestments and a spectral hood. "My brother," he hissed, "is a KKK and burns crosses." In my innocence I knew nothing until my father told me, with the indignaton of a naturalized American, that the KKK hated Jews and Catholics and particularly Negroes.

Jews I knew little about except that one lived next door and was very kind to us. With Catholics in the flesh we had had no acquaintance, but, like most Lutherans, we had our suspicions. But the Negroes were our friends. We had lived with them in *Uncle Tom's Cabin*, and the thought that fifty-seven years after the Civil War there should still be people out to get Topsy and Eliza and Uncle Tom was intolerable.

I grew up to learn about other contradictions in this land of freedom and generosity. I began to discover that part of the empathy

with which we were received into the American community was related to our Nordic stock. We were blue-eyed and Protestant, sober, thrifty, and energetic. Years before an American clergyman had smoothed the path for the likes of us in some memorable words:

> They (our particular ethnic group) are not peddlers, nor organ-grinders, nor beggars; they do not all sell ready-made clothing nor keep pawnshops; their religion is not hostile to free institutions; they do not come here temporarily, and while seeking for gain, live a foreign life, praying all the while that their bones may yet lie in the lands from which they came; they do not try to break (what there is left of) the American Sabbath; they do not make the United States the plotting ground against the government of their native land; they do not seek the shelter of the American flag merely to introduce and foster among us ideas in direct variance with the most precious interests of our land—socialism, nihilism, communism. . . . After a careful observation of these people (the Scandinavians), I am clearly of the opinion that they are more nearly like Americans than any other foreign peoples. In manners and customs, political and religious instincts, fertility of adaptation, personal appearance, and cosmopolitan character, they are strikingly like native Americans. No peculiar physiognomy is stamped upon them to point them out the world over; they find the English language easy, and quickly acquire it and lose a foreign brogue.[1]

So that was that. If I experienced the generosity and ampleness of Americans, it was because I had the right religion, the right race, and the right color. Perhaps this was what underlay the miracle which kept me in college in 1932 when I was out of funds. A lovely lady in my hometown encouraged the local woman's club to give me $100 from its depleted treasury (this was the depression) to send me back to school. "There are people in this town who believe in you," she said, and I stood swallowing my boyish tears. But perhaps they did it because I was ritually clean; I was kosher.

There has been a lot of evidence piling up to support that view. But I have never quite believed it. For the openness of Americans toward me as a virtual *Auslander* was rooted in something deeper than the desire for reinforcements. I have seen thousands and thousands of people in America who have been able to look over the constraining walls of their own culture and class and who have transcended the tight egotism of their own immediate interest. And they have done this because of the spirit of America, because at the roots of their being they have been nourished by a democracy which the alchemy of this country has brought into being.

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[1] M. W. Montgomery, *A Wind from the Holy Spirit in Sweden and Norway* (New York, 1884), pp. 6-7.

I KNOW that there are thousands of other Americans who feel that patriotism lies in keeping the fences high, in affirming and adoring the right of exclusion, in setting up criteria for membership in the club. I know that these people brand as me-tooism and communism a more hospitable view toward the disenfranchised in this and other lands. I think I understand what they are afraid of: the corruption of values, the loss of initiative, the slackening of moral fiber—a vast unbuttoned world of shiftless slobs who will not work for their daily bread but who waste the substance of the country in relief lines and on doorsteps.

I think I know what they mean but I am still glad that no one talked that way when my father walked off the gangplank in 1902 and when I came as a child twenty years later. There would have been good reason to worry about us, too. But someone opened the door and let us in.

And because of people like that: Mr. Edwards, the Presbyterian jeweler who hauled us in his car; Mr. Green, the Jewish banker, who helped us with the first tortuous moments of language; Miss Flynn, the Catholic principal of the elementary school, who really wanted us to succeed—because of people who opened when we knocked, I love America. I love her under God and I love her without any silly notion that she is that alabaster perfection we sometimes claim her to be. I know all about the closed doors—the quietly swishing door which excludes the Jew and the slammed door which holds out the Negro. I think I know too about the colonial fantasy—the white church and the unlittered village green—which breeds fury in the belly of some of our citizens and causes them to stack surplus M-1 rifles in their rotten cyprus closets in fear that the United Nations building may be an arsenal of Bolshevism and Dwight Eisenhower the head of an international spy ring.

I have some knowledge also about the moral flippancy which has gripped some of our people at the other end of the spectrum: a hazardous parleying with pluralisms and relativities, a smarty-pants attack upon the sturdy goodness of the Judaeo-Christian faith, a flirtation with practical atheism, a cynical yielding to sickness.

All these things and many more live under the flag. But I love America, because while she may be full of sins and problems, she worries about them and keeps the light of intelligence and moral seriousness playing on them. Thus though she is often wrong about many things, she is on target when it really counts. She was in her final evaluation of President Kennedy —she saw what was great in him— and she was in her vote on civil rights, as she had been earlier on battlefields of the Civil War and in her assault on the bastions of Nazi tyranny and in her conception of the Marshall Plan.

And because I love her, there is no burden too great to bear for her. Like most Americans I worry about the national budget, but I have never beefed about my taxes. I don't pay as much as many people and I suppose that some of what I pay is wasted, but when I think of what my taxes buy to open doors for people around the world and how much is left for me to get fat on, I don't lose any sleep.

And because I love this country and most of the people I know in it—I walk down State Street in Chicago and look into all these infinitely diversified faces: black and white and yellow, young and old, rich and poor, and I am overwhelmed by the miracle of humanity —because I love this country and because in its bumbling way I think it wants decency and justice and more and more open doors for everybody, I have thought it an honor to serve it as a soldier.

I was fortunate to serve during World War II because, as wars go, I think it had some clean and simple objectives. It put an end to the Nazi psychosis or devilry; it was like lancing a carbuncle. When I say that I was glad to serve as a soldier, I don't mean that war is holy and that I was Richard the Lionhearted. I was a very frightened and selfish soldier most of the time, but I was glad to be where I was and nowhere else. And I think I was ready to die for what we were doing. Yes, I am sure I was. I didn't want to die and I'm glad I didn't but if *that* would have been needed, I would have done it.

I felt this even in the glad moment in 1945 when I stood by the railing of our returning troop ship and saw the outline of the Massachusetts coast emerge from the green turmoil of the September sea. And later when the welcome band played the national anthem in a drowning rain and saw the water slanted against the tuba bell.

I write this as a Christian. I am sure that there is a bad patriotism which masks as Christianity, but I think there is a godly love of the land which moves out easily to embrace the world. I would like to say that I don't think I deserve to be an American. For me being here has always been a gift—God's gift. I want to remain critical and not get soft-headed and I want to keep hammering at all the places where I think we're wrong, but I want to keep the gratitude and the sense of wonder.

Sunday, August 14, 1922, we arrived in Sharon, Pennsylvania. We washed our hands and faces and then walked up State Street. The first thing we did was to go into Isaly's Dairy Store. I can recall the smell of cold milk and cheese—it was fresh and exciting. My father bought me my first ice cream cone. Strawberry. I can remember the pink mound—Isaly's did not then use the rounded scoop but a kind of spade and the sheer quantity was overwhelming. But the taste! I shall not forget till my dying day the

cold, sweet tingling of my tongue. Something tight inside my chest—some fear of being left out—dissolved at that moment. The strawberry ice cream cone became a secular sacrament which swept me into the marvelous fellowship which was America. I have never quite believed it, and even today, I pause now and then to assure myself that the miracle was, in fact, a reality. END

AT YOUR SERVICE

Reprint of THE LINK article, "Peace Is My Profession," by CAPT Frederick W. Brink, CHC, USN, is now available from The General Commission on Chaplains, 122 Maryland Avenue, N.E., Washington, D.C. 20002. Cost, $5.00 per hundred.

Morale is a lot of little things such as are described in *Do It Yourself Again,* a booklet published by the American Heart Association, and designed to give stroke patients a major assist on the way back to independence. It is available from your local Heart Association.

A catalog of Government agency 16 mm films (Armed Forces; National Aeronautics and Space Administration; Federal Aviation Agency; Departments of Interior, Commerce; Health, Education and Welfare; Post Office; etc.) can be purchased for $2.75 by directing a request to: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

Dr. Winea Simpson has compiled several hundred verses of Scripture which may be used as comfort or help during sickness or occasions of mental stress. These verses are indexed under pertinent headings in a pocket-sized booklet and are intended to be written on a prescription form to be left with the individual or patient needing assistance. The title of this counseling tool is "Precious Promises Prescriptions Kit." It can be secured from Dr. Simpson at Box 46, Loma Linda, Calif. 92354. Price, $2.50.

Eight new pamphlets in the *Living Faith Pamphlet Program* are available with intriguing titles such as "Accepting the Retarded Child," "After the Honeymoon," "Divorce," "Going Steady." For folder with information and prices write to the Westminster Book Store, Witherspoon Building, Philadelphia, Pa. 19107.

PREACHING CLINIC

JAMES T. CLELAND

An All-Hebrew Eleven

THERE was a notice in the college paper last week that the annual Blue and White football game, marking the end of spring practice, would be played on Saturday, the day on which spring, according to the meteorologists, would be officially ushered in—and a terrible winter's day it was. The sporting picture is a muddled one at this season: with football practice, basketball finals, baseball grapefruit leagues, and ice-hockey preliminaries for the Stanley Cup. But who are we, professional religionists, to complain about confusion when we think of Baptists keeping Lent, and Roman Catholics making use of the vernacular, and Methodists installing red lamps above the Holy Table? We live in an overlapping world, so that we are ecumenical or careless or both.

That Blue and White game jogged my memory. It recalled an examination question in a course on Bible at one of the better good New England colleges where I taught for fourteen years. It was a mid-year exam, for the course lasted two semesters, and the period covered was from the Creation to the Second Temple.

I am not certain why I prescribed the single question which constituted the entire test, but I do recall the wording: "Choose an All-Hebrew Eleven to play in the Milk and Honey Bowl at Armageddon on the Jewish New Year's Day." That was all; that was it.

The reaction was interesting. The class, about one hundred and twenty strong, for the most part looked puzzled, then amused, then excited, finally enthusiastic. Most of them

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

stayed all three hours, with chuckles, even whoops of joy sounding here and there throughout the examination hall, as eager selectors recalled a possible candidate. Only one student gained full marks, a Jewish lad who wrote but one sentence: "The Jewish New Year's Day is a holy day; no games are played." Only one student exhibited angry surprise, writing as a preamble to his answer: "I did not realize that a knowledge of football was a prerequisite for 'Bible'; I shall be careful to study baseball before the final exam." He was treated with mercy.

The answers revealed knowledge, ingenuity, interest, and humor. Saul, because of his size, was an almost unanimous choice for end, and one student asked if he could naturalize Goliath for the other end. Joshua was quarterback, since the coach, Moses (who had been given the ten plays by the owner, Yahweh) seemed to depend on him, certainly on offense. David, for the most part, carried the ball; after all, he gained more ground in Palestine than anyone else. One candidate for fullback was Jehu, the son of Nimshi, "for he driveth furiously." Jacob because of his talent for deception, was a broken field runner, while Abraham, the pioneer, was used to run interference. Someone suggested that Jacob would be good on defense, for we read that he has a prenatal instinct for the job, since "his hand took hold of Esau's heel," as they emerged from the womb. Noah was the water boy; Jezebel was a cheerleader; Adam couldn't be used as he had no uniform. Daniel was a coach whose chief use was to give the half-time pep talk, since that seems to have been the purpose of Apocalyptic. The class enjoyed the exam; the instructor, I assure you, had more fun correcting this test than any before or since.

Why do I tell you this almost ancient story, which happened about thirty years ago? Because if I had a regular, weekly assignment which involved a children's sermon, then, for the fall Sundays of the football season, I would choose an All-Hebrew Eleven as the content of these talks to the youngsters in the congregation. The interest could well be intense; the Old Testament might be searched, by preacher and congregation, with unusual excitement. The contemporary situation—football in the fall—is accepted, used, exploited as a teaching device. Most children's sermons have as a general end: "to explain." The intention is knowledge of content: stories, people, incidents. It is an indirect way of making folk interested; the by-product may be a genuine enthusiasm going far beyond the whimsical choice of guards and tackles and halfbacks.

Some of you will object that this is a blasphemous approach to Holy Scripture. That depends on the minister: on his character, on his attitude, on his homiletical technique. Blasphemy is, according to Webster, "intentional or malicious utterance

in which the Supreme Being is defied or offered indignity." That was not the object of the exam; it was a teaching device.

Others of you, like one of the students mentioned before, will confess that you do not understand football well enough to play with it as a homiletical analogy. Think of me. I am a Scot whose game is soccer, which I have both coached and refereed on this side of the Atlantic. Football still baffles me, with its plethora of officials, its platoon of coaches, its legion of players, its successive committee meetings during the game. I once referred to the "gridiron" as the "diamond" in a prep school sermon, and the student body had grave doubts about my theology from then on. But there is an out, a remedy: become acquainted with a coach who will instruct you, and will enjoy doing it. I know, from experience.

I once called Wallace Wade, the great Duke coach, for help with a football illustration in a university sermon. Over the phone, I explained who I was and what I wanted. There was silence on the line and then his puzzled voice said: "Will you say that all over again?" I did. There was another pause. Can you surmise his next response? "Waal, no one has ever used that approach before. I guess you'd better come over." I did. He had three books on the illustration, a play used by Columbia in a Rose Bowl game against Stanford. I read them. The illustration elucidated the text. Wallace Wade and I are still friends. It is an educational experience to sit with experts and tap their brains to the glory of God and the enlightenment of his people.

There was a reaction on that New England campus to my examination question. The president of the college sent for me and asked me what I'd been doing. He had heard from the alumni, six of them. He admitted that the response had been a tie: three for me, and three against. He gave me no advice, but I promised to be as dull as the rest of the faculty in my exams from then on. So, if you don't like this article, I'll try to be more dignified, more academic, more ministerial in future columns—and probably duller. END

TWO BIBLE STUDIES

The Book of Daniel by PHILIP C. JOHNSON. Baker Book House. 1964. 96 pp. Paperback $1.50.

The Epistles to the Colossians by CHARLES N. PICKELL. Baker Book House. 1965. 96 pp. Paperback $1.50.

Brief studies on two important books of the Bible.

PHOTO CREDITS: Pages 10-13, Newspix, Seth Muse; pages 24-28, 36, 39, U.S. Army; page 51, International Christian University; page 56, General Motors; pages 49-55, U.S. Army, U.S. Navy.

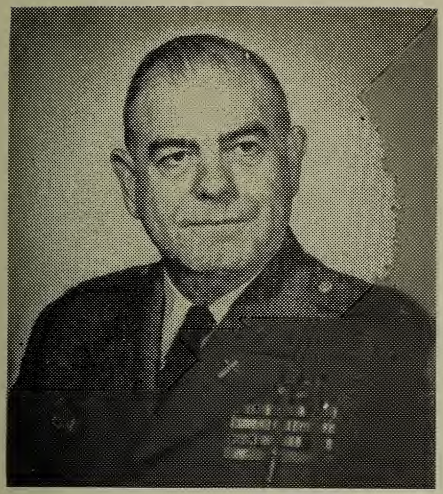
Home of the U.S. Army Chaplain School, Fort Hamilton, Brooklyn, N.Y.

"Cooperation Without Compromise"

By Norman R. Brown

"COOPERATION without Compromise" is the motto of the United States Army Chaplain School at Fort Hamilton, New York, on the Brooklyn side of the new Verrazano-Narrows Bridge. The school trains clergymen of all faiths to minister to the religious and spiritual needs of the men and women in the Army, as it has since its beginning at Fort Monroe, Virginia, on March 3, 1918. The school has moved twelve times in its forty-seven year history but has always continued in its basic mission and tradition of teaching chaplains how to bring men to God and God to men.

Chaplain (Colonel) William J. Reiss, Commandant of the School, and Chaplain (Colonel) Edward N. Saunders, Deputy Commandant, have a staff and faculty of seventeen other chaplains and three



Chaplain (Col) William J. Reiss

Chaplain (Col) Edward J. Saunders

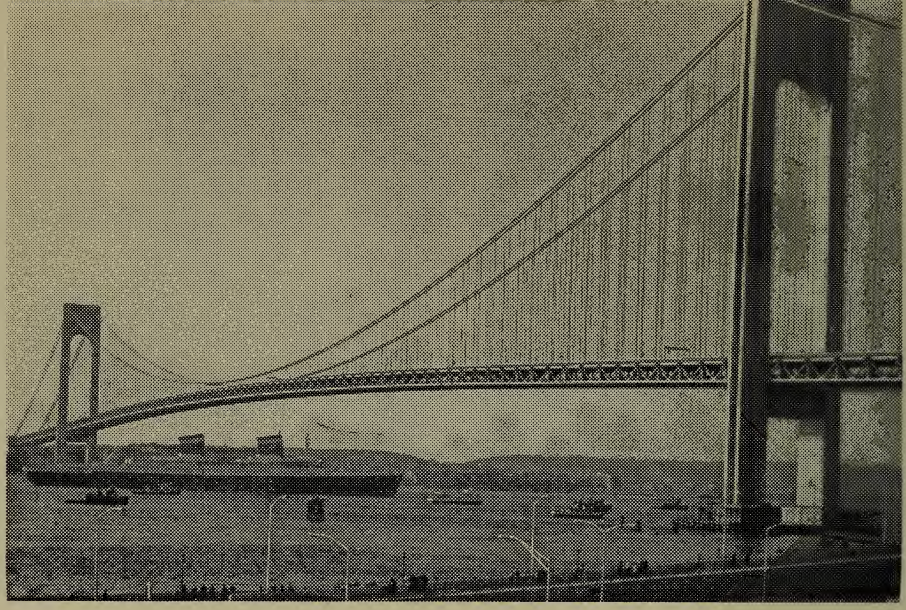
line officers. The school is one of twenty-seven schools and colleges under the supervision of the United States Continental Army Command.

The Chaplain School provides resident instruction for four hundred chaplains each year in four different courses: a nine-week Chaplain Officer Basic Course scheduled twice a year; a thirty-four-week Chaplain Officer Career Course for active duty chaplains; a ten-week Associate Chaplain Officer Career Course for both active duty and reserve component chaplains; and a summer Chaplain Officer Associate Career Course (Reserve Components) for Reserve and National Guard chaplains.

RESIDENT INSTRUCTION

The Resident Department, headed by Chaplain (Lt Col) Joseph R. Andrews, is composed of two committees; the Common (military) Subjects Committee and the Branch Subjects Committee. The Common Subjects Committee provides instruction in military and staff subjects taught to all Army officers in other service schools, while the Branch Subjects Committee provides instruction in subjects which deal with the professional duties and responsibilities of the chaplain.

The career chaplain attending the school receives extensive instruction in both professional and military subjects. The major professional courses are: Chaplain Staff Duties, Character Guidance, Effective Public Speaking, Methods of Instruction, Psychology and Counseling, American Heritage, American Thought, National Power Con-



The Verrazano-Narrows Bridge which spans the New York harbor.

cepts, and Religious Education.

Just as any clergyman who works in a specialized or foreign field must know and understand the environment within which he operates, so the Army chaplain requires instruction in military subjects. Some of the major military subjects are: Army Management, Command and Staff Procedures, Effective Writing, Nuclear Weapons Employment, Combined Arms, CBR Operations, Civil Affairs, Counterinsurgency, Domestic Emergencies, Military Justice, and Military Leadership.

A very important part of Resident Instruction is the guest speaker program. Outstanding authorities in Public Speaking, Religious Education, Foreign Affairs, American Heritage, Psychology and Counseling, and many military subjects, speak to the chaplains throughout the year. Another integral part of the chaplain's training is spiritual growth and theological stimulation. Specific days are set aside for retreat, devotion, and recollection. Guest clergy of national renown are invited to conduct one-day retreats for the three major faiths.

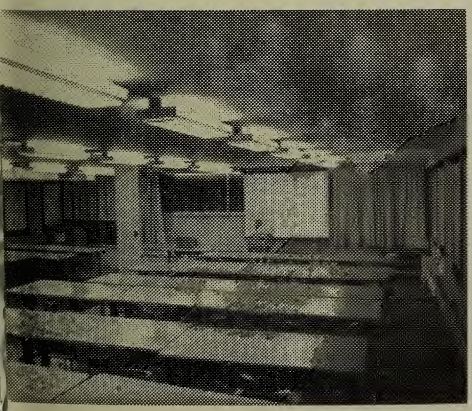
The students participate in workshops in Army and Personnel Management, Audio-Visuals, and Communications Skills, Chaplain Staff Duties, and Psychology and Counseling to gain new insights and develop practical applications of classroom theory. They make field trips to major military installations to complement classroom instruction.

The Resident Department also instructs and supervises Chaplain Career students participation in the annual LOGEX, the Department of the Army logistical exercise at Fort Lee, Virginia. In this exercise the chaplains work with Army reservists and students of the other service schools, and apply instruction received at the Chaplain School to a Theatre Army level logistical exercise within a tactical framework.

CHAPLAIN BASIC COURSE

Clergymen new to the chaplaincy are taught both professional and military subjects during the nine-week basic orientation course. Every basic class participates in a one-week field training exercise at Fort Dix, New Jersey. The training gives the student chaplain a firsthand knowledge of military field conditions and includes crawling through the infiltration course under live fire, experiencing the gas chamber, and maintaining military bearing and personal sanitation while living under field conditions.

One of the classrooms at the U.S. Army Chaplain School, Fort Hamilton.



FACILITIES

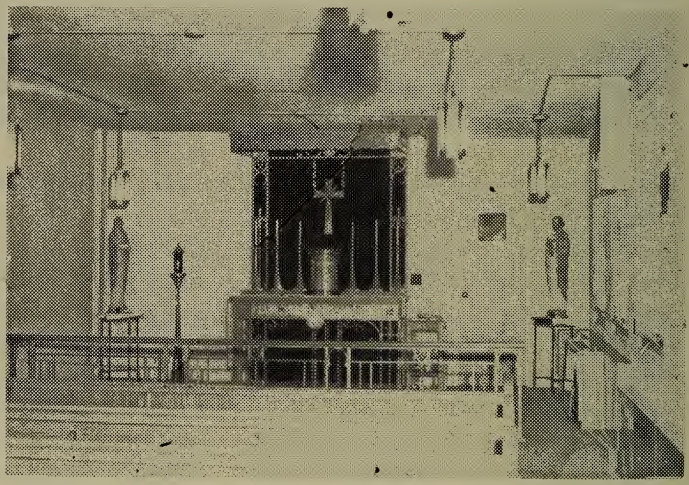
The modern air-conditioned building, with all facilities under one roof, is the finest home in the forty-seven year history of the Chaplain School. Courses are conducted in four classrooms containing the newest teaching equipment. The classrooms have a total capacity of 300 students and during the summer months student enrollment reaches 275.

The Library offers 6,300 selected volumes, 120 periodicals, microfilm copies of the *New York Times* since the Civil War, and a reference section of military publications. One section of the library contains a separate ecumenical collection of 6,000 volumes on doctrine and basic tenets of all faiths.

The school also houses the Army Chaplaincy Museum which is becoming more and more interesting to both chaplains and civilians, and contains hundreds of pictures, letters, books, documents, and personal and professional items which help preserve the story of the Army Chaplaincy.

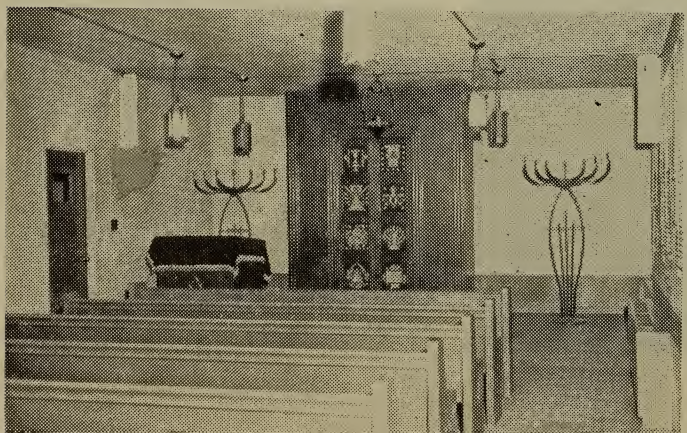
Within the school building there are three large chapels: Protestant, Catholic, and Jewish. There is also a small Liturgical Chapel for individual or group worship; a large Priests' Chapel containing twenty-

The Protestant Chapel, U.S. Army Chaplain School.



The Catholic Chapel, U.S. Army Chaplain School.

The Jewish Chapel, U.S. Army Chaplain School.



one altars for Catholic chaplains to say private daily masses; and a Protestant Meditation Room for private devotions and personal study.

NONRESIDENT INSTRUCTION

The Nonresident Department, under the supervision of Chaplain (Lt Col) Arthur E. Mills, provides military education through nonresident course instruction to Reserve Component chaplains, eligible Reserve Component enlisted men, eligible officers and enlisted men of any component of the armed forces on active duty. Currently there are approximately 1,100 individuals enrolled in nonresident work.

The Nonresident Department is also responsible for the USAR School Program and the Supplemental Branch Training. The USAR School Program has twenty-one schools located in metropolitan areas throughout the United States enrolling approximately 115 chaplains. Supplemental Branch Training provides additional education and training for another 2,900 students.

HISTORIC FORT HAMILTON

The site of the Army Chaplain School is historic Fort Hamilton located at the foot of the new Verrazano-Narrows Bridge which spans New York Harbor. The bridge is the longest suspension bridge in the world with a center suspension span of 4,260 feet (60 feet longer than the Golden Gate Bridge over San Francisco Bay).

The view of one of the world's great engineering feats is a majestic background for the school which strengthens chaplains for the challenging task of a ministry to the military. Chaplains Reiss and Saunders and the rest of the staff and faculty are charged with training clergymen to become "soldiers of God" and to measure up to their inheritance of spiritual leadership. In the words of the Chief of Army Chaplains, Chaplain (Major General) Charles E. Brown, Jr., "This has been, and will continue to be the ministry to which we are dedicated. There is no higher calling."

END

"What do you mean—"Tell it to the chaplain'? I *am* the chaplain!"

I respect faith, but doubt is what gets you an education.—B. Franklin

By Ormonde S. Brown

The Fruits of Religious Freedom Among the Faiths

THE issues of our times are, at base, moral and spiritual issues, and in our struggle for survival through better weapon systems we dare not forget this fact. If today's battlefields are the hearts and minds and souls of men, as some have claimed, then it follows that our quest is for moral men who alone can win the battle. Along with our search for superior weapons we must recognize that only better men and ideas can supplant false doctrines and fill the world's spiritual vacuum. We must get the best weapons our technological genius can devise, and get them fast, but in our feverish getting we must never forget that America's moral might is still her greatest asset. We must beware the moral mite. These two concepts—material and moral might—are not necessarily incompatible, nor need they be mutually exclusive ideas. Rather, they may complement each other. Circumstances can readily be imagined where "Protect us by Thy might . . ." could require both forces. Libraries are replete with treatises on man and matter—and the hiatus between them. The great Greeks, the languid Latins and the modern mental matadors have each in turn confronted the horns of this persistent dilemma. It will not go away. Compartmentalizers on the contemporary struggle tend to relegate religion to a relatively irrelevant role—as a not-too-important adjunct of the good life. Nothing could be further from the truth.

True, moral might is not to be equated with religious freedom alone. But, religion in the armed services, as elsewhere, is still the moral flywheel of society and the dynamic of individual life. The situation certainly supports free expression. Each man has both the privi-

lege and the right of worship according to the dictates of his conscience. This right is among his most cherished possessions. Our government has always tried to make facilities for religious worship available to men in service, for faith's importance to the deep-seated needs of each of us has been fully recognized. It is demonstrably true that religion supports the services in very practical ways. The armed forces must have a preponderance of men of faith.

The armed services are always concerned with character in men, —their temperance, their courage, their sense of justice, their reliability. Religion is one of the most effective disciplines to achieve these qualities. Native bravery and intensive training cannot alone produce the best type of airman. There must be a consciousness of personal obligation to one's duty in every area of life, fortified with a deep sense of honor. These qualities derive, in large measure, from a man's theology.

The normalcy of worship as a native need in man may be fused with the requirements for character in the airman. The "religious man" —where the intents and objectives of good religion are understood— should be the best soldier. He will be a God-related man, strong in his convictions on moral issues, with a will to work, to fight for right, and to preserve the best he knows. He will be concerned with his country's welfare, a co-worker with his God to achieve and to preserve the best values in his world.

Moral fibre is always at a premium in the services. It is a prerequisite of good citizenship and group living. The workload of any base or post falls upon the shoulders of serious-minded and reliable leaders. Among such, purity is still a salutary virtue. Personal cleanliness in habit, speech, and conduct characterizes the man who is ready at all times to do his duty. He will be a man of exemplary attitude; and integrated personality, interested in wholesome pursuits. He will prove himself to be dependable, loyal, and fortified against failure when confronted by evil circumstance.

The ultimate of service affiliation, active training, or passive waiting, is *combat.* Therefore, each man must have the will to work; when necessary, to fight. In combat, men must display both fighting power and staying power under fearful tests. It is this durable spiritual stuff with which the chaplain largely concerns himself; and it so happens that this "stuff" is among the chief assets of any man under fire. An engineer, in testing concrete, uses the expression "tested to failure." In this process, he places samples of his product under stresses until they crumble and break. By observing the pattern of destruction he discovers their weaknesses. Men under stress are often tested to failure—and the failure often occurs in the realm of mind

and spirit. The cure of this failure lies not in despair but in deliberate, positive educative processes leveled at the minds and hearts of men.

Persons spiritually controlled and restrained are imbued with the best possible discipline—a discipline emanating from within, requiring only direction from without. Such persons are deterred from foolish and costly action by their own high standards. They have an ever-present invisible means of support. Their motivation is high, their performance is correspondingly assured, and their leadership is inspired.

Character is largely the contribution of religion, for it is rooted in the knowledge and worship of God. Character derives from what a man holds important or even sacred. In the services, the individual's guarantee of freedom of religion is not merely a matter of directive. Religion is supported in the conviction that through its expression much good is achieved for the man and for the services.

Today we must remind ourselves, as indeed many of our respected leaders continually remind us, that only righteousness can exalt a nation. Strength, stability, and peace must be based upon ingredients much more basic than material power alone. Only a fool would deny our need for the best in weapon systems. But freedom is a spiritual energy, and a stockpile of righteousness. Deep conviction regarding the dignity of the individual and the brotherhood of man, in reverence for the will of God whose sons we are, is of paramount importance. For instance, consider the witness of the chaplain.

In some ways a chaplain is the same as any other officer. He is a specialist in those areas relating to religion, morals, and character building. He is a technician, expert in the performance of religious rites and counseling. But this is only a partial and functional definition of a chaplain. It is all right in what it affirms, but lacking in what it may omit or deny. A chaplain is much more than any other officer. It is assumed that he is honest, good, truthful, a man of integrity and devotion to duty—and beyond the call of duty and of duty hours. He is more than a specialist cranking a handle with professional dexterity. He is more than a preacher and a lecturer. More than *what he does*, we may ask *WHO he is.*

Theoretically, a good dentist or finance officer will be an ethical person, expert in the requirements or formula duty performance. But a chaplain, in a sense, IS his message. It is unthinkable that he can function with unction if he is not a man of the highest personal caliber. He is the representative of God. For many men he is all they know of God. To these he is inescapably the personalization of God to his service community. He symbolizes God in the arena of freedom's defense.

Thus, the chaplain's position in the service is a unique one. It has meaning only so long as God has meaning. It bespeaks an emphasis that is always timely, and yet timeless. For it is in himself, yet beyond himself, that the chaplain's presence witnesses to God and moral right.

In our race against time and the enemy we need better weapons. We also need better men. The allied powers must be more than another, even a *better*, materialistic force in a death struggle for materialistic survival. Our strength now, always, is primarily a moral strength. Lose our spiritual destiny, or moral dynamic, and we are lost, even if we possess superior weapons. Blunt the moral edge of issues and men will not take sides nor fight, no matter what the weapons.

In our arsenal of moral force we forge and test the tools for peace and ready them for service in this conflict of ideals on global scale. These tools are ideas. Ideas like freedom, liberty, and individual worth. These qualities are our true worth; these are the spiritual values that make us worthy of survival. For these values free men will fight and die willingly enough to achieve and preserve "liberty and justice for all." These ideas fire men's souls. They derive from God. And God is woven into the very fabric of our free nation.

What is the faith of the men who fly? Far from being warmongers, the "pilots of the purple twilight" are a gentle people, "home bodies," keen of mind, dedicated unto death, a goodly company. They are, almost without exception, men of deep faith in God. They company with death so much, they have learned something of the treasured sweetness of life, of home, of love.

The Bible opens with the words, "In the beginning God . . . ," and, for free men, ultimate reality will align them with one inescapable imperative, namely, in the end "In God We Trust." And, so long as God is true, the chapel will give meaning to the maintenance shops, and theology will spark the moral might that renders technology both safe and useful. Testimonial to this fact can be given by twenty thousand Army, Navy, and Air Force clergy who have served since the beginning of World War II. And I think it no strain upon the facts to say that America can attribute both the fruits of victory and the hope for survival to this one dominant ingredient, namely faith in the fighting man.

Religious freedom's magnificent challenge finds a noble inspiration in the American cemetery, Cambridge, England, where inside the memorial chapel are inscribed these words:

> In proud and grateful memory of those of the United States Air Force who from these friendly isles flew their final flight and met their God. They knew not the hour, the day nor the manner of their passing, when far from home they were called to join that heroic band

of airmen who had gone before. . . .

Across acres of crosses, the inscription on that same cemetery wall stretches above a quarter mile and over thousands of names of known dead. It is estimated that some five thousand additional unknown names might have been included. Any American stands in awesome hush before liberty's altar, and reads as follows:

> The Americans whose names here appear were part of the price that free men for a second time in this century have been forced to pay to defend human liberty and rights. All who shall hereafter live in freedom will be reminded that to these men and their comrades we owe a debt to be paid with grateful remembrance of their sacrifice and with the high resolve that the cause for which they died shall live eternally.

END

A BEAUTIFUL BOOK

The Treasure Chest. Edited by CHARLES L. WALLIS. Harper & Row. 1965. 248 pp. $4.95.

This is a large book 8¾x11½, bound like a scrapbook, with beautiful photographs to introduce each section. And Editor Wallis is to be commended on an excellent selection of significant sayings on many things from "Achievement" to "Work." Indices of both subject matter and authors will make quotations, poetry and sentiments easily found. The book would make an excellent gift.

ON MANHOOD

It's time for men to see in man
Something more and other than
Brute force and stupid pride,
Ignorance as something pure,
Obstinance the only sure
Sound virtue or safe guide.

Man is called to more than just
Catering to all his lust
And impulsiveness for gain;
For man's real virtues are his strength,
Their force increasing with the length
Of life through striving's pain.

The fact is, life calls Christian men
To think, to realize, to yen
For God, man's source and might;
Whose love is righteous, wholesome, deep,
Which, sown in man, is meant to reap
True virtues, strength, and light.

—Addison H. Hallock, Jr.

(Tad Hallock was an Army medic stationed in Germany when he sent us this poem.)

TO LIFE

Do not destroy my hope in dreams
But give me cause to sing His praise
By making dreams reality,
In touch with beauty all my days.

Although my tasks may humble be,
As seen by others from afar,
May I be looking up to see
The loveliness of evening's star!

—George L. Ehrman

By Dwight C. Jarvis

The Hospital Chaplaincy-- a Creative Ministry

A LARGE percentage of all military chaplains will be called upon to serve in a hospital at some time during their career. Many shy away from this assignment due to the lack of specialized training or a genuine concern that they will be unable to do the job adequately. There is no greater challenge to creative pastoral work than that which is found in a hospital assignment. Since the total need of the individual person is focused in the crisis situation, the hospital chaplain will find the spiritual center of the patient's life opened to a meaningful ministry which can be most rewarding.

The vital nature of hospital work has been recognized in recent years by the Army. Following a pilot study at Walter Reed Army Medical Center, an extensive program of hospital orientation and training was given to Army chaplains throughout the world. In addition to this, the Department of the Army published a 100-page pamphlet entitled "The Chaplain's Ministry to Hospital Patients."

The hospital offers the greatest single area of pastoral work to the military chaplain. The patient and his needs are with the chaplain twenty-four hours a day, seven days a week. A systematic approach to this ministry is the only way in which the hospital chaplain can maintain his perspective and begin adequately to meet the challenge of human needs in the hospital. This experience is often a situation crisis reaching traumatic proportions in the life of the patient. The hospital is a new world, strange and terrifying. Frequently the fear of illness, surgery and even survival is added to the emotional problems which come with the illness itself. These conspire to create a vacuum of personal needs which, if not filled by the ministry of the chaplain, goes unfilled.

Chaplain and pastor visit patient. L-R: Chaplain Francis N. Curran; The Rev. Charles A. Curran; Capt James A. Reid.

I
Pastoral Techniques

A. Initial Patient Contact

The initial pastoral contact is vital in establishing rapport with the patient. As soon as possible following hospitalization, during the first twenty-four hours, the chaplain should make his initial bedside visit. In the Army hospitals this is made possible since the chaplain receives a copy of every admission card, including information concerning the patient's name, initial diagnosis, religious preference, location, as well as other pertinent information.

On each ward the individual beds are identified with the name of the patient, date of admission, etc., so locating an individual patient is fairly simple. The chaplain, using the previous day's admission cards as his guide, enters each major ward every day. Here he seeks out the new patient by name and introduces himself as the hospital chaplain. Thus, in his first day of hospitalization, the patient finds someone who is interested in him personally and who is not there in a routine medical capacity. Regardless of the later pastoral contacts with this patient, he remembers that the chaplain sought him out during that difficult first day.

The initial visit should be brief, personal, and understanding. Unless the patient specifically indicates his desire for prayer, I have not routinely included it in this visit. Besides, prayer can add to the patient's fears and may be an embarrassment to him

in front of the other patients. It is better to establish a relationship with the patient, seek his needs for this ministry and use prayer at a more meaningful time. This, of course, will be adjusted as the individual situation requires.

On the initial visit, the chaplain should leave a printed personal guide to prayer and spiritual strength with each patient. There are a number of very good guides in print which are small enough for the bed patient to use; yet, are not so expensive as to preclude their use. The chaplain may develop his own guide which will include pertinent prayers, scriptures, and poetry. In every case, the name of the hospital chaplain and an invitation to contact him further if the patient so desires should be printed on the guide or enclosed on a separate card or information sheet.

B. Continuing Patient Visits

While the chaplain is on a ward to see the new patient he has an opportunity to speak with those whom he has seen before. He will spend more time with those who appear to need him, and speak briefly but cheerfully to those whom he feels do not need special attention. Frequently, the chaplain will find that a patient has been awaiting his daily visit to the ward for this gives him an opportunity to open up his problems to the chaplain. When the patient has decided the chaplain is sincerely interested in him, he will ask for more extensive pastoral care. Or, it may well be that the chaplain notes that a given patient is depressed or in pain and stops to fill his moments with help and compassion.

The opportunity to give more intensive pastoral care comes from the initial visit and impression which the patient gains from this visit. If he only sees the chaplain once during his two weeks in the hospital, he will know that the chaplain is not really interested in him. If he sees him regularly he will use these visits as an opportunity to gain help during his hospitalization. As he moves through a ward, the sensitive chaplain soon is able to recognize the signs of unusual anxiety and despondency, as well as the more obvious symptoms of pain and emotional distress. The patients who display these symptoms need to see the chaplain more regularly and that means he will need to spend more time with them when he is on the ward.

C. Special Cases

Certain special cases will involve a visit from the chaplain for a given occasion, even necessitating a visit after normal duty hours. One such case is the preoperative surgical patient who is anxious about the next day's surgery. During the evening, after the activities of the ward have settled down, the patient who is under emotional stress concerning his surgery finds the night hours to be very foreboding. The chaplain has an unequaled opportunity for a creative pastoral ministry. Here the opportunity for prayer will most often assert itself.

An effective source of information concerning the patient who has a special need to see the chaplain will be the ward personnel, especially the ward nurse. As the ward personnel grow in their confidence in the chaplain, they will single out for him

particular patients who are having problems, or who have become problems to the ward staff, or even the other patients. Thus, a few minutes each day spent with the ward personnel not only becomes an opportunity to minister to them, but also a ready source of referrals to the chaplain on specific problems.

II
Crisis Situations

There are a number of crisis situations in which extensive pastoral care is indicated. These are ripe opportunities to mediate Christ's love and the compassion of his church. To these the chaplain must give himself untiringly.

A. The Seriously Ill Patient

In the Army hospital a distinctive category of patients is the "seriously ill." Although this category does not necessarily infer the danger of imminent death, it does indicate heightened concern on the part of the medical staff for the recovery of the patient and it is often a traumatic experience for his family and himself. The chaplain is routinely called when a patient is placed in the "seriously ill" category. It is of primary importance that he follow up this notification with a pastoral visit as soon as medically and humanly possible. At this time the major ministry may be with the patient's family as they experience the shock which comes when serious illness is laid upon someone whom they love. Many hours may be spent in supportive relationship with them as the chaplain helps them to face the situation, its implications, the personal guilt that often accompanies the knowledge of serious illness, and the spiritual needs which are brought into sharp focus at such times.

B. Long-term Illness

Due to the nature of the military community and the inability of the individual unit to care for the convalescing patient, the period of hospitalization is longer here than in civilian life. This is also true of the nature of certain illnesses to which the military are heir. The age group included in military life and the nature of our work contributes to severe accidents and long-term orthopedic treatment. Heart disease, major surgery, respiratory infections and certain communicable diseases require long periods of hospitalization.

The long-term illness brings with it the opportunity for increasing concern in the patient for his family and the problems created by the absence of the husband and father. In the case of a dependent mother, her concern for the welfare of her children may make her medical management a real problem. Long periods in the hospital bring on depression, despondence, guilt and a sense of personal failure and frustration which can of themselves prolong the illness. Time to think becomes a factor. The orthopedic patient is basically a well person, except for the leg, or arm which may be in traction. With clear mind and active background, the patient becomes more and more a problem to himself and the hospital. The avenue to creative pastoral care is opened by these situations.

C. Death

The chaplain in a hospital is forced to deal with the reality of death in

Chaplains visit patients sunbathing on balcony. L-R: PFC Kenneth Sturgeon; Chaplain Dwight C. Jarvis; BM/3 Richard W. Humm; Chaplain Martin J. Osborne.

his regular day-to-day ministry. These occasions will cover all age groups, from the prematurely born to the very aged dependent, or may center in the group who are at the very prime of life in age and activity. Death may come as an apparent blessing after a long and painful illness, or it may strike when most unexpected, in the tragedy of the accidental. During the long lingering illness the chaplain's own personal faith can become a rich source of strength to the patient and his family and help them through difficulties.

Here regular and unhurried visits are of the utmost importance. In the case of more sudden death, the chaplain's ministry may at best be brief with the patient, or nonexistent. When there is life the chaplain has a ministry to the patient. Even when unconsciousness is the patient's condition, the chaplain should not feel that his presence and prayers go unheard and unheeded. His presence will also often be a source of strength to the medical personnel who struggle in vain to hold the life of the patient. When the patient's family are present, the chaplain will be called upon to draw from his own faith the resources of love and compassion which they need to see through the hours of tragedy. Death often brings to the chaplain his most profoundly worthwhile moments of pastoral ministry, as well as his most difficult ones.

III
Tools to Assist the Chaplain

A. Radio

Where there are facilities available in the hospital for a closed circuit radio network to the bed patients, many opportunities are available to the chaplain to broaden his ministry. Taped prayers to open and close the broadcast day will add to his personal ministry to the patients, yet do not take a great deal of time from his busy schedule. Likewise a midweek half-hour service of music and the spoken word can be vital. The Sunday worship service in the hospital chapel should be broadcast and also the daily services which the chaplain may hold. These will minister to the patient through formal worship and supplement the more personal ministry of the chaplain.

B. Chapel Worship Services

Daily worship services in the chapel can be made available to the patients and hospital staff. The service needs to be scheduled at a time when the ambulatory patient is not required on his ward or is not in one of the various clinics for which he may be scheduled. Of major importance is the Sunday service, which should be made available to the largest number of patients. The chaplain conducting the service is the hospital chaplain and the patients know they are a welcome part of the service. This all contributes to the total ministry of healing for the patient. These services need to be well publicized through announcement over the hospital public address system, handouts from the chaplain's office and the Red Cross, over the hospital radio network and personally by the chaplain's invitation.

C. The Sacraments

The use of the sacraments can be real assistance to the chaplain's hospital ministry. In a hospital where dependent care is provided there will be constant census of obstetrical patients. Out of every one hundred there are a number of premature births. The smaller of these infants will be placed in the seriously ill category. Parents of these infants, when from those backgrounds which administer infant baptism, will desire their babies to be baptized. During one calendar year this chaplain performed forty-six such baptisms. This should not be viewed alone as a sacramental act involving the infant, but as a pastoral act embracing the parents as well. When such a baptism is coupled with adequate counseling it becomes an educational and spiritual experience for the whole family. The chaplain whose background excludes infant baptism must make arrangements for the sacrament of baptism in these cases, and think of this as an extension of his own ministry to these families.

Holy communion also plays a vital role in the ministry of the hospital chaplain. It needs to be celebrated frequently enough as a part of the corporate worship experience so that patients can receive it during their hospital stay, if at all extended. Individuals who have not received the sacrament in years will receive it gratefully during their hospitalization as part of their spiritual revitalization. In the individualized care of patients, communion may be a part of the chaplain's ministry. It may be

given before major surgery, following recuperation from serious illness, to one seeking assurance of forgiveness and pardon, or as a family experience in thanksgiving made for the recovery of a loved one. The chaplain must be perceptive in offering holy communion to those who desire it but who may hesitate to ask for it themselves.

D. Literature

An apparently obvious but actually seldom used resource for assisting the chaplain in his ministry to patients is literature. The placement of good Christian reading matter on the wards to help fill the minds and time of the patients during hospitalization, the extensive distribution of good devotional materials, New Testaments, and the guides to hospital patients mentioned before are only a few of the means of reaching out to fill the need of patients.

The distribution of the hospital chapel Sunday bulletin to all Protestant patients each week with a personal invitation to attend the service if possible, and to listen and participate in the service over the radio when not, is a very rich ministry. Each Saturday morning can be devoted to this distribution and patients missed on earlier rounds will be often seen at this time. In our experience this is well worth the expense involved. We use the back page of the bulletin to print a special service for the patients, centering it on a theme which appeals to the patient's particular needs. These are prepared in a series of five and reprinted to conserve on the cost. They are used one series each for the first, second, third, fourth, and fifth Sundays in the month. To the chaplain in a large hospital who finds his time at a premium, a well trained enlisted staff can assist in the distribution of these weekly bulletins.

IV

When the resources of the Christian faith are applied to the pastoral ministry in the hospital situation, a creative chaplaincy can and does result. The apparently casual, yet frequent pastoral visits will create a growing counseling ministry, as the convalescing patient seeks out the chaplain for his counsel in the more private atmosphere of his office. The hospital staff soon comes to recognize the chaplain as a key member of the healing team and asks his counsel and interest in problem areas of patient care.

END

LEAD THOU THE WAY

Not with song of triumph
I come to Thee today,
Not in guilt or weakness
I lift my voice to pray,
But clad in love, with meekness
I come; lead thou the way.

—Jessie Louise Salls

CHECK YOUR ORDER NOW

When the heavy golden air of summer thins to the smoke-blue haze of autumn drifting over trees in Indian summer dress, our lazy summer of rest is over and we eagerly check reading programs to perk up our summer-dulled minds. During 1965 THE LINK has been running a 12-part series of articles on the Sermon on the Mount by George A. Buttrick, distinguished American clergyman and author. Articles for the rest of 1965 are:

September	God's Grace and Disciples' Quest
October	Discipleship and the Golden Rule
November	Discipleship and Discipline
December	How a Disciple Builds His House

Other study articles which we believe will be interesting and helpful are:

SEPTEMBER

Is the "World" Off Limits?	By Erma Ferrari
The Chaplain Is Ready to Help	By Carl W. McGeehon
Moses: The Impatient Man	By W. B. J. Martin

OCTOBER

On the Job with God	By Frederick A. Brink
The Church: A Missionary Community	By Ward Kaiser
Mark: A Young Man's View of Christ	By W. Truett Walton
Judge Not—But Judge	By Addison Leitch

NOVEMBER

God, the Great Disturber	By Charles Woodson
The Fourfold Hunger of Man	By Richard R. King
Count Your Blessings	By David MacLennan

DECEMBER

We Live Tomorrow	By Graham Hodges
The Sword of the Spirit	By Fred Cloud
God Was in Christ	By James Lont

Other stories, photo-articles, travel articles, and biography will be among the sixty-four pages of good reading.

Make sure your order is in to keep THE LINK coming to you.

By Homer G. Benton

Make a Retreat

THE tall, commanding figure of the chaplain turned around so that he could fix his eyes on all the thirty-six servicemen seated around him.

"Fellows," he said, "you're attending a one-day retreat period. If at the end of this day any of you can come to me and say that these hours have not been the best hours of your life, I'm going to do something. Know what?"

Silence hung suspended in the air as his listeners stared in anticipation.

"I'll ask the commander to give you a three-day pass with ten bucks thrown in for your expenses. Fair deal?"

Subtly the mood changed and the listeners began to observe the chaplain with a tinge of awe and wonderment. There was the feeling that the forthcoming period of eight hours would be "the greatest."

Later the chaplain admitted that he had made the gamble many times but has not been required to pay up yet. After all a retreat really is the greatest.

This year more servicemen than ever will be entering into a brief retreat period. This quickening of the religious interest, with its emphasis on bringing the serviceman into a closer relationship with God, has resulted in the growth of the retreat movement in the military. One-day retreats have increased in number and quality and influence. Military personnel who have attended them have become believers and now they encourage others to go.

Still many servicemen will be hearing about one-day retreats for the first time this year. Others will be given the opportunity to participate a second or third time (or more). The retreat program may be held at the installation chapel or a nearby church, retreat house or a conference grounds.

As more and more servicemen "make a retreat" they will be sharing in one of the chaplain's new avenues of ministry for individual

lives. The one-day retreat is a new approach to an age-old practice. In order to better understand what is involved in it let us consider its principle, purpose, and pattern.

PRINCIPLE

The term retreat is far from ideal and its meaning is being stretched unmercifully. Historically, it has gained association with certain types of ascetic withdrawal under rigid leadership. More recently it has been applied to recreational holidays, planning conferences, religious emphasis days and vacations with religious overtones. Within the military framework the term connotes undesired military action during the course of a battle.

But the term can be understood by its military counterpart. "When we military men retreat, we retire orderly and intact to stronger positions in order to reorganize our strength for a new assault. Likewise, when we make a retreat, we withdraw from duty posts . . . in order to recoup our spiritual powers for a new advance on life."

A retreat consists in detachment from the claims of daily living for the purpose of looking *upward* to God (away from self) to see and hear God; *inward* to self in examination, and *outward* to others with new thoughts and plans which will enable us to serve God more faithfully.

This program is ideally suited for use during the duties hours of a normal military training day. A select, small group of interested participants are registered in advance and excused from the training for the day. They report to the chaplain for the entire day to partake of the program he has prepared for them.

PURPOSE

Just as the compass of the ship frequently needs to be adjusted and corrected, so does conscience need to be corrected from disturbing and misleading influences by the concentration of our thoughts and purposes upon the will of God.

The whole purpose of the retreat is based on the intention of the retreatant to seek communion with God, believing that God seeks to draw man unto himself. The nature of the period provides the most favorable condition for God to make himself known to the retreatant. The serviceman that should attend a retreat is one who longs to follow God better, to follow him more closely and to love him more dearly.

To accomplish this purpose the retreat provides:

1. A day of intensified spiritual guidance, instruction, and counsel in spiritual truths.
2. A program directed to the individual needs of each retreatant.
3. An opportunity for the retreatant to examine his past and to weigh maturely the issues of life facing him.
4. An encouragement to be more

faithful in the practice of his personal faith.

5. An encouragement for each retreatant to make his own retreat.

It is for any soldier who wants to find peace, wisdom, and strength and for those who do not know what they seek, but who know that they must find something to give meaning and hope to life.

PATTERN

The pattern of the retreat itself is simple. It begins where the soldier is and helps him to establish truth as a principle by which he lives daily. Soldiers who truly discover the meaning of life seldom do so purely by chance. They have deliberately worked at it. There are four distinct characteristics that must be embodied in every retreat. These are innate to its operation and are: Discipline, Devotion, Detachment, and Decision.

Discipline. The retreat embodies certain disciplines and still at the same time it serves as a period of specialized training for the use of these in daily life. These disciplines are expressed in the terms which imply exercise. The retreatant has the opportunity, during the retreat, to engage in the practice of meditation and prayer. This can be strenuous work of intense spiritual and mental activity.

Meditation is not formless and without content, but it is devout thinking in the immediate presence of God. True prayer is never easy and for some it may be quite exacting, but there is the accompanying satisfaction and relief which it brings in peace and quiet.

Devotion. This is the tuning of the mind and heart for a definitive experience through which the human soul may become reinvigorated and more purposefully directed. It is carried out in a two-pronged way: corporate worship, and periods of instruction.

Retreat is a time for worship and it is the setting for the retreat. The worship service can be an abbreviated form of the usual public worship. It must allow for the hearing of God's Word and the response of his people.

Group study and discussion have an essential place in the instructional plan of the retreat. Bible study is always basic and appropriate but it must be adapted to the special needs of the individual. It is not to gain more information about the Bible or to revere it, but it is to lead the retreatant into an active relationship with God, deeper fellowship with others and a surer knowledge about self.

Discussion must be the elaboration of the theme in which shared witness is desired. It is a way in which God's truth is communicated. The issues that most often disturb people are usually those on which no clear answer is readily available.

Detachment. The detachment afforded by a solitary retreat is a unique experience to many. It allows the retreatant to spend an

unhurried day in quiet concentration separated from the usual activities of life.

It involves silence. This needs interpretation to many. It is not a "grim silence," but a release from the necessity of talking. Silence is twofold: the physical silence of the body and the inner silence of the mind and emotions. Silence is a precept for a true retreat. The psalmist has said, "Be still and know that I am God . . ." (Ps. 46: 10).

During the periods indicated on the schedule silence is observed to provide the opportunity for meditation and prayer. This is a stillness infused with the presence of God.

Separation is also involved in detachment. The change from the usual habitual behavior patterns into an unhurried activity. The soul is taken from its normal preoccupations and placed in an atmosphere of minimum distraction in order that it might commune with its Creator.

Decision. This experience is potentially a crucial and decisive event. When new behavior patterns impress themselves upon the retreatant they come through abrupt and often disturbing experiences. A retreat produces growth in the knowledge and the love of God and it finds summation in some type of decision or resolution. This is a definite intention that can be carried out immediately and continue in the days that follow.

Every retreat that is entered upon with simplicity and sincerity has its results. In some cases there is an immediate awareness of a deep sense of renewal and peace flooding the soul. In other cases, retreatants are not fully aware of the results until later.

The retreat creates a climate in which the retreatant is enabled to recapture the sense of true values. It is during the times of solitude that the soldier begins to find things falling into their proper place. Moral and religious values are quickened and strengthened. There is an intensified relationship to God and to fellowman. The retreatant will be energized and stimulated for his return to normal duty status.

It is difficult to evaluate the effect that a retreat has upon a person since these values do not lend themselves to concrete or statistical evaluation. What a person gets out of a retreat will depend upon what he brings into it of himself.

In a single eight-hour day retreat the chaplain has the unique opportunity for intensified spiritual guidance and instruction with a select group of servicemen. Such a retreat provides strength and growth in a chapel program. It exerts an increased spiritual and moral influence throughout the entire command, but most important it influences the lives of men.

"He then who would attain the inner, holier life must draw away, as Jesus did, a little from the crowd"—St. Thomas á Kempis.

END

NEWS ROUNDUP

CHAPLAINS

CAPT **Frederick W. Brink,** CHC, USN, author of books and many articles for THE LINK, is now the Force Chaplain, COMCRUDESLANT, Newport, R.I. 02840. Chaplain Brink had just completed an assignment as Head of the Personnel Branch of the Office of Chief of Naval Chaplains, Washington, D.C. Chaplain Brink's latest article in THE LINK, "Peace Is My Profession," has been reprinted and is available from The General Commission on Chaplains for 5 cents per copy.

Our congratulations to Chaplain **Raphael E. Drone** at the headquarters of the Fifth Air Force and Chaplain **Dallas A. Bird,** 51st Combat Support Gp, for their promotions from major to lieutenant colonel.

CDR **C. W. Solomon,** CHC, USN, of the U.S. Naval Hospital, St. Albans, L.I., N.Y. 11425, has reported that Mrs. **Magdalene Link,** who has served as a hospital visitor there for forty-nine years, received a Certificate of Appreciation in recognition of her helpfulness. At the same worship service she received a special edition of the Bible from the New York Bible Society and a letter of recognition from her home church, the United Presbyterian Church of Garden City.

LCDR **Gerald W. Cox,** CHC, USN, won an American Freedoms Foundation award and medal. RADM **P. E. Hartman,** Commander Naval Forces Japan, made the formal presentation at the U.S. Naval Air Facility, Naha, Okinawa.

Chaplain **Richard R. Smith,** USN, and Chaplain **George S. Thilking,** USN, conducted a 12-week Christian Leadership Training Course for the lay leaders of the First Marine Brigade. The film series, "Life of Christ," coupled with lectures and discussion formed the curriculum. Appropriate certificates were presented to those successfully completing the course by the final speaker in the series CAPT **John Craven,** CHC, USN, Fleet Marine Force Pacific chaplain.

The Navy has distributed the 1966 Poster Series to each Activity where a chaplain has been assigned.

Please send us pictures and information about your activities.

Jim Claypool

FORMER GCC VICE-CHAIRMAN DIES

The chaplaincy and all service personnel lost a great friend on Saturday, April 24, when Dr. James Vernon Claypool died from a sudden heart attack. He was sixty-five.

Dr. Claypool, a District Superintendent of The Methodist Church, has been active in the work of The General Commission for many years, having written articles and the column, "Daily Rations," for THE LINK. He served as a chaplain in the U.S. Navy during World War II, and was a staff member of the American Bible Society. He had attended the GCC spring meeting the week before his death.

Funeral services were held in East Providence, R.I., with the memorial address given by Bishop James K. Mathews, Resident Bishop, Boston area. Dr. Lawrence Fitzgerald represented GCC at the service. Mrs. Claypool will live at 3226 Pawtucket Ave., Riverside, R.I. 02915.

CAPT **Robert M. Schwyhart,** officer-in-charge of the Naval Chaplains School, Newport, R.I., recently received a plaque that had been awarded to him fourteen years ago. In a special presentation ceremony at Touro Synagogue, Newport, Chaplain Schwyhart received the Four Chaplains Award originally bestowed on him by the Alexander B. Goode Lodge of B'nai B'rith in New York City in 1951. Chaplain Schwyhart was the first recipient of the award which was created in 1951 to honor an armed forces chaplain who symbolizes the spirit of the four chaplains of different faiths who locked arms as the *Dorchester* sank in 1943. Chaplain Schwyhart has received many other awards—the Bronze Star, Presidential Unit Citation, and the "Chaplain of the Year" award from the American Baptist Convention in 1962.

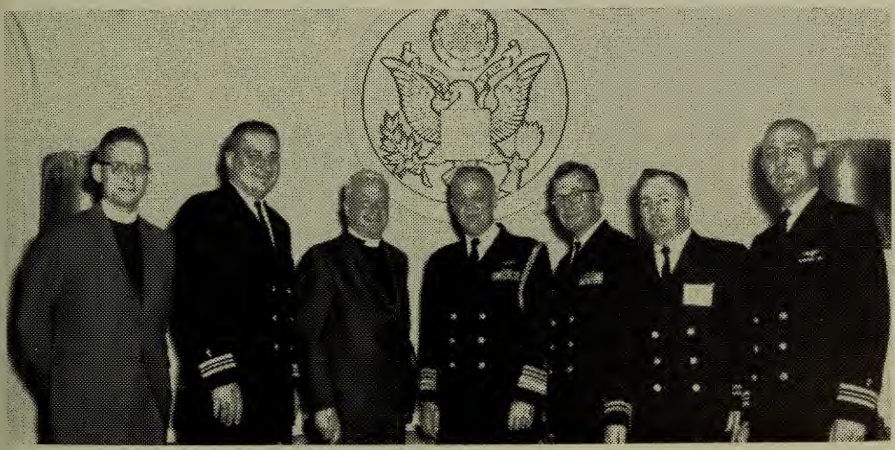
Chaplain (Col) **John I. Rhea** was assigned to the Headquarters, Military District of Washington as staff chaplain in July, 1965. Chaplain Rhea had served with distinction as Executive Director of the Armed Forces Chaplains Board in the Office of the Secretary of Defense since 1962.

SEMINARIES AND CHRISTIAN COLLEGES

American University, Washington, D.C., co-sponsored an overseas seminar in contemporary European theology from June 27 to July 20, 1962, with the Institute of Foreign Studies. The 3-week course was made up of lectures, discussions, and workshops held in various European cities with widely-known European theologians as speakers.

The 1965 Atlantic Fleet and Force Chaplains' Conference, Norfolk, Va. L-R: Chaplains Weise, Sobel, Markley, Saeger, Kelly, Sargent, Tubbs, Wright, Salyer, Brink, Cloonan, Griffin, Lloyd, Long, Hollis. ADM H. P. Smith, USN, Commander in chief, U.S. Atlantic Fleet is seventh from the left.

Chaplains meet with Bishop A. M. Lewis, Episcopal Church representative; VADM R. C. Needham, USN, Deputy CINCLANTFLT and Capt G. A. Wright, Atlantic Fleet Chaplain following Atlantic Fleet Supervisory Chaplains' Conference. L-R: Chaplains McGinley, Keyser, Bishop Lewis; Admiral Needham; Chaplains Wright, Jerauld and Kreymer.



Chaplain (Maj Gen) Charles E. Brown, Jr., Chief of Army Chaplains, observes firing position of basic trainee during his tour of trainfire range #9, Fort Jackson, S. Car.

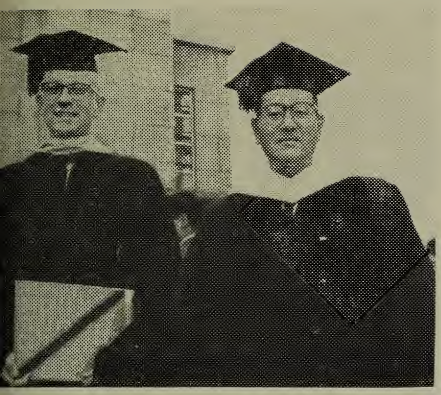
Bishop **Stephen Neill,** originally from South India and since 1962 professor of missions and ecumenical theology in Hamburg, Ger., visited Concordia Seminary at St. Louis, Mo., last April to lecture on "Mission as Celebration of the Presence of God" and "The Missionary of the Future." Bishop Neill is the author of numerous books as well as editor of many noted works.

Concordia Seminary, St. Louis, Mo., honored Dr. **William B. Heyne** with the "Christus Vivit" Award at the conclusion of his 35th year as director of the Concordia Seminary Chorus and 25th year as founder and conductor of the St. Louis Bach Festival Chorus. The award was given in "thankful acknowledgment by the church of a unique service rendered over many years in a special capacity." Dr. Heyne was associated with the international Lutheran Hour for over 25 years.

Rabbi **Earl A. Grollman** of Belmont, Mass., has been a participant in theology courses at Boston University's School of Theology and has accumulated 27 credits toward his doctorate. He is now a candidate for a degree of Doctor of Philosophy.

American physicians and clergymen made a joint attack on ethical, moral, and philosophical problems common to the two professions in the first national symposium on Medicine and Religion at the YMCA Conference Center in Estes Park, Colo. The meeting was co-sponsored by the Department of Medicine and Religion of the American Medical Assn., the Committee on Medicine and Religion of the Colorado Medical Society, and the Office of Postgraduate Medical Education of the University of Colorado Medical Center.

Catholic priests met for the first time as Father Thomas Francis Madigan (right) en route home to Ireland from Australia, visited Chaplain (1st Lt) Michael J. Quealy at the Fifth Street Chapel of the U.S. Army Combat Developments Command Experimentation Command, Fort Ord, Calif. Chaplain Quealy, just arrived from New York, is CDCEC's new Catholic Chaplain. Father Madigan has been engaged in parish work in Croydon, Melbourne, Australia, for the past seven years.



AMERICAN SERVICEMAN RECEIVES MASTER'S AT ICU

Master's degrees in Education were conferred by International Christian University in Japan on nine young men and women at the University's 1965 commencement. One of the recipients was an American, SFC James D. White, who received his bachelor's degree from the University of Maryland Far East Division. He is the first of its graduates to earn a higher degree at a Japanese university.

SFC White took half his courses in Japanese and his thesis was a 214-page study of Japanese school broadcasting with most research resources in Japanese.

His parents, Mr. and Mrs. Howard K. White, came from Hutchinson, Kans., to see their son receive his master's degree.

Posed in front of ICU Church with his degree in hand is SFC James D. White (left) and Dr. Nobushige Ukai, president of ICU (right).

Chaplain (1st Lt) Paul Swerdlow, Jewish chaplain of the U.S. Army Southern European Task Force, explains the Torah, Jewish holy book, to Mrs. Alfred P. Lam, wife of Chaplain (Lt Col) Lam, SETAF Chaplain, and M/Sgt Irvin W. Rogers, chief clerk of the SETAF Inspector General Division. Exhibition was in the Caserma Passalacqua Chapel, Verona, Italy.

NEWS BRIEFS, UNITED STATES

Dr. **John C. Trever,** chairman of the Department of Religion at Baldwin-College of Berea, Ohio, gave the closing lecture on the Dead Sea Scrolls at the auditorium of Natural History Building of the Smithsonian Institution, Washington, D.C. Dr. Trever was at the American School of Oriental Research when the Dead Sea Scrolls were found.

The 1965 Convention, Diocese of South Florida, Protestant Episcopal Church, honored The Rt. Rev. **Henry I. Louttit** on the 20th anniversary of his ordination as Bishop. The Convention was held in Orlando, Fla., and Bishop Louttit was special guest at a dinner attended by 1,200 guests and delegates.

Six Roman Catholic Sisters of St. Joseph's Convent, Wichita, Kans. visited the USNS *General D. I. Sultan* (T-AP 120) and were shown around by LCDR Thomas H. McPhatter, CHC, USNR (right below), Asst. Staff Chaplain MSTSPAC, Fort Mason, Calif., and LTJG R. D. Wolfe, USNR (left below), MSTSPAC Service Information Officer.

The Church Center for the United Nations is a very busy place these days as young people, ministers, and laymen and laywomen attend programs to study and understand the challenge in the world today through the changing order.

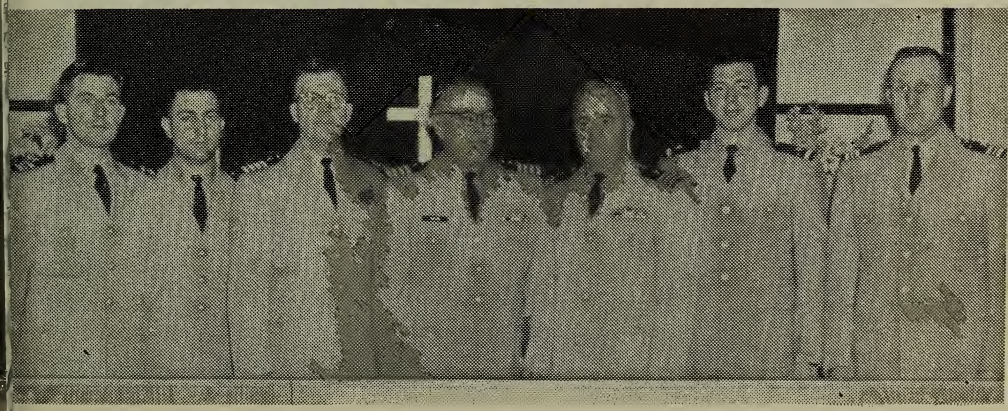
Victims of midwestern tornadoes were helped by the Ohio and Indiana Councils of Churches with emergency food, clothing, and help in rebuilding churches destroyed by the storms.

Dr. **Leonard J. Kramer,** associate director of the National Council of Churches Department of International Affairs, was recently at the World Affairs Seminar in Milwaukee, Wis. Dr. Kramer lectured on "Vietnam and Other Trouble Spots," and "The Churches' Role in World Peace."

Chaplain (Lt Col) John W. Fritts, Asst. Post Chaplain (left), receives congratulations for oak leaf cluster to his bronze star just presented him by Col James P. Smith, Fort Ord Asst. Chief of Staff (Operations) for meritorious service in ground operations in South Vietnam.

Protestant Choir Director William M. Tatom, Camp Zama Chapel Center, goes over musical selections for the worship services with organist, Mrs. Virginia Sasakura (seated); soprano soloist, Miss Hisako Terashjma, and PFC Jon Edward Leight, baritone.

Dedicating the chapel on the aircraft carrier *Intrepid* are L-R: LCDR T. J. McDermott, District Jewish Chaplain R. L. Reiner; Atlantic Fleet Chaplain CAPT G. A. Wright; Force Chaplain CAPT J. W. Weise, Asst. Fleet Chaplain CDR J. F. Cloonan; Ship's Jewish Chaplain ENS L. M. Moskoff; Ship's Protestant Chaplain LCDR C. E. McFarland.



Chaplain (Maj) Mario Tardivo, Catholic Chaplain for Caserma Passalacqua in Verona, Italy, SETAF headquarters, conducts Ash Wednesday service for U.S. Army personnel in field.

Chaplain (Capt) Richard A. Brandt (left) receives Army Commendation Medal from Col James P. Smith, Asst. Chief of Staff (Personnel) Ford Ord, Calif. for meritorious service in Greenland.

LATE NEWS

In mid-May Chaplain (Maj Gen) **Robert P. Taylor,** Chief of Air Force Chaplains, was host to the Chiefs of Chaplains, Allied Air Forces in Europe Chaplain Consultative Committee in Washington, D.C. After the conference, Chaplain Taylor escorted the group to the following Air Force installations to observe the chaplain program: Langley AFB, Va.; Patrick AFB and Cape Kennedy, Fla.; Lackland AFB, Tex.; and U.S. Air Force Academy, Colo.

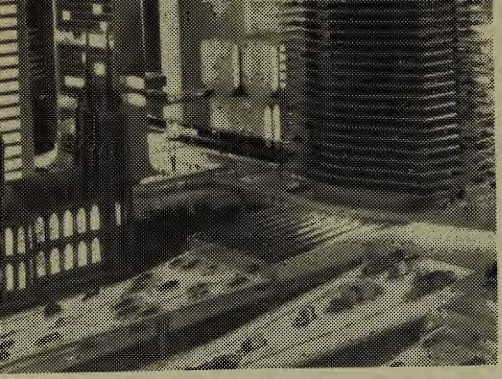
Protestant and Orthodox churches in the United States placed their full relief distribution machinery in the Dominican Republic through Church World Service at the disposal of a joint relief effort coordinated by the Organization of American States. **William Strong,** former CWS director in Peru, said: "Santo Domingo is an armed camp. There are so many weapons on the island that everyone has one. Even children have machine guns. The destruction there is most painful because it is a paralyzation of a country. Most people are idle and just waiting and hoping." He said that since most commercial interests are in the rebel-held center supplies and funds have been cut off from the city and the surrounding countryside.

The Illinois Council of Churches, in the wake of the Mississippi flood, received 100,000 pounds of clothing, blankets, and shoes from Church World Service for coordinated distribution with the Red Cross, State and National Guard.

The "new face" of Protestant evangelism in America was discernible at the Board of Managers of the National Council of Churches spring business sessions held in May. No longer is the church seen as a congregation of believers apart from the world. Today's evangelism leaders see the church as a body of servants within the world. They are a visible sign in human society of God's love for individual men and his concern

Base chaplains of the three military services meet for their annual conference at Sandia Base, Albuquerque, N. Mex.—apparently, the only place within the military establishment where chaplains of the three services are assigned to a single command. Front row, L-R: Chaplains Read, Wallace, Schoning, Insko. Back Row, L-R: Chaplains McDonald, Carpenter, Arnold, Jones, Boyd.

Protestant Children's Choir of NAS, Quonset Point, R.I., during rehearsal. Mrs. Mary Boyd, wife of Chaplain G. T. Boyd, is choir director. Senior Chaplain is T. D. Parham.



The New York World's Fair opened in April for its second season. Along the Futurama ride in the General Motors exhibit, we see a preview of the "city of the future." Note that the projection for churches is the traditional form. Suggesting that "its faiths preserved, there is new beauty and strength in the city of tomorrow."

for the structures which determine men's lives.

Dr. **R. H. Edwin Espy** of New York City, general secretary of the National Council of Churches, was named the American Protestant member of a joint committee of the Vatican and the World Council of Churches to study principles and methods of collaboration. The 14-member working group is composed of eight members of the World Council of Churches and six Roman Catholics.

The expanding role of women in the church and in society was highlighted by the Department of United Church Women, National Council of Churches, at its spring meeting. The women discussed voting rights, poverty, migrant farm workers and joint work with Roman Catholic women. Reporting on the Vatican Council, Sister **Mary Luke,** Superior General of the Sisters of the Loretto at Nerinx, Ky., said: "Twenty ecumenical councils came and went and no woman darkened the doors of the discussion hall. Now these doors have been opened gingerly, as it were, but really." Sister Mary Luke and fourteen other Catholic sisters and laywomen were the first women to take part in any ecumenical council.

Dr. **Shirley E. Greene,** nationally known agricultural sociologist, was named to lead the National Council of Churches' anti-poverty task force. The program will work to "sensitize church people to their moral responsibility for the elimination of poverty," said Dr. Espy, general secretary for the National Council of Churches.

CHAPLAIN BRASTED DIES

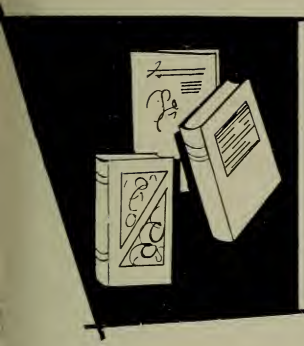
Chaplain (Col) Alva J. Brasted, USA (Ret) died May 27 and was buried in Arlington Cemetery on June 1, 1965. He was 88.

Chaplain Brasted had served as Chief of Army Chaplains from 1933 to 1937 during thirty years of service in the Army. He retired in 1940, but was called back to active duty during World War II and his final retirement was in 1943.

Following retirement he served as pastor of the Congress Heights Baptist Church in Washington, the Glebe Road Baptist Church, the Braddock Baptist Church, and the Duke Street Baptist Church, all in Alexandria, Va.

Chaplain Brasted wrote *AZ You Were*, published during World War II. He was also active in the work of The General Commission on Chaplains and Armed Forces Personnel.

He is survived by his wife, Evelyn, of 204 MacArthur Road, Alexandria, Va.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

A Treasury of Jewish Sea Stories. Edited by SAMUEL SOBEL, Jonathan David. 1965. 337 pp. $4.95.

Chaplain Samuel Sobel of the United States Navy is the Executive Director of the Armed Forces Chaplain Board. In twenty years of distinguished chaplaincy service he has collected a wide range of sea stories which are threaded with wisdom, courage, patience, and sacrifice. Some of the essays are from the writings of outstanding authors such as Howard Fast, Jerome Weidman, Herman Wouk and Leon Uris. This is choice reading for chaplains of all the services.

William Howard Taft, Chief Justice by THOMAS ALPHEUS MASON. Simon and Schuster, 1965. 354 pp. $6.50.

This is a look at the human side of the Supreme Court as seen from the life and work of one of its great organizers and administrators. Taft valued the role of Chief Justice more than the Presidency which he filled some years previously. A very informative and delightfully readable book.

The Harmony of Words by BERNARD N. MORRIS. Vantage Press. 1964. 72 pp. $2.00.

This Schenectady pastor presents a wide range of poetry, reflections on the current scene and encouragement for living in these tense days. Bernard Morris has a way with words, a healthy curiosity about many things and a strong interest in speaking to the needs of the human heart. He is a successful pastor, a writer, musician, airplane pilot and former Navy chaplain.

World Religions by BENSON Y. LANDIS. E. P. Dutton Co. 1965. 127 pp. $2.95.

The revised edition of this fine, pocket-sized reference work contains latest statistics and information on new groups and the mergers of old ones, with glossary, index and a chapter on religious unions.

The Encyclopedia of the Bible. Edited by P. A. MARIJNEN. Prentice-Hall. 1965. 248 pp. $5.50.

This work is another in a series of very helpful encyclopedias published by Prentice-Hall. The others being on classical mythology and legend and on the classical world. Thousands of

biblical items are described in this current volume which is a translation from an original by Dutch scholars.

The Bible and Your Child by MILDRED M. HATCH. Warner Press. 1964. 64 pp. Paperback. $1.00.

A helpful item for distribution to teachers working with children in the military Sunday School. The author includes a list of other materials which offer guidance in relating the Bible to children.

Men Who Shaped the Western Church by HANS VON CAMPENHAUSEN. Harper and Row. 1965. 328 pp. $5.95.

A fine introduction to certain of the church fathers who influenced Christianity in the West. The author is Professor of Historical Theology at the University of Heidelberg.

Seeds of Liberation. Edited by PAUL GOODMAN, GEORGE BRAZILLER. 1965. 551 pp. $7.50.

These are essays from the first ten years of *Liberation*, a magazine devoted to social protest on a wide front including pacifism and civil rights.

Religion. Edited by PAUL RAMSEY. Prentice-Hall. 1965. 468 pp. $8.95.

The Princeton Studies on Humanistic Scholarship in America presents this volume in the field of religion. There are fourteen surveys planned in all, including anthropology, classics, history, linguistics and others. An ambitious project being carried out on a very high level of competence and scholarship.

Fire in Coventry by STEPHEN VERNEY. Revell. 1965. 96 pp. $1.95.

"This is the story of what actually happened in the Coventry Diocese, of honest men trying to discover what God wanted them to do; of ordinary people experiencing the grip of God's power and love."—from the book jacket.

New Theology, No. 2 by MARTIN E. MARTY and DEAN G. PEERMAN, editors. Macmillan. 1965. 316 pp. Paperback. $1.95.

Eighteen selected essays on theological themes of current interest chosen by two members of the editorial staff of the *Christian Century*.

Reverence for Life by ALBERT SCHWEITZER. Edited by THOMAS KIERNAN. Philosophical Library Press. 1965. 74 pp. $2.75.

Albert Schweitzer: An Anthology. Edited by CHARLES R. JOY. Harper and Row and the Beacon Press. 1965. 367 pp. $5.95.

The first of these two is in the nature of a small handbook of favorite readings. The second is a revised and enlarged edition of an earlier work by the author, this one in honor of Schweitzer's ninetieth birthday.

The Power of Love by the Most Rev. FULTON J. SHEEN. Simon and Schuster. 1965. 157 pp. $4.50.

An attractively bound and gift-boxed book on a subject in which Bishop Sheen is at his pastoral best.

Ethics by Dietrich Bonhoeffer. Edited by EBERHARD BETHGE, Macmillan. 1965. 382 pp. $1.45.

This work was published posthumously from manuscripts left be-

hind at Bonhoeffer's death. Some of the materials were unfinished, others had been confiscated by the Gestapo. It is an important contribution to current ethical literature.

Famine of Righteous Vision by Richard Morgan. Parthenon Press. 1965. 102 pp. $3.00.

The author sees the world's problems today in terms of a curse of God at work upon the church, nations and humanity who are without leaders to declare God's righteousness.

Daniel and the Latter Days by Robert D. Culver. Moody Press. 1954. 224 pp. $3.50.

This is a respected study of premillennialism as found in the book of Daniel, within a conservative theological framework.

The Holy Spirit by Charles Caldwell Ryrie, Moody Press. 1965. 126 pp. $1.75.

The subject and doctrine of the Holy Spirit is of increasing interest at present. Remarkable vitality and growth is in evidence among groups both in the United States and in missionary areas which emphasize this element in their life and message. Dr. Ryrie presents a reverent and thorough survey of the essential considerations in a biblical treatment of the subject. The book is set-up as a helpful text for study groups.

The Twelve Steps: Spiritual Recovery Through the Principles of A.A. by a member of Alcoholics Anonymous. The Upper Room. 1965. 47 pp. Paperback. 35¢.

The author, a leader in A.A., takes the classic "twelve steps" which have helped so many alcoholics and suggests their application.

Seek a City Saint by David Head. Macmillan. 1965. 128 pp. $2.95.

Using the framework of letters written to a friend during Lent, Dr. Head gives a refreshing review of modern life as experienced by a "city saint."

The Image of God by Theodore Ferris. Oxford. 1965. 184 pp. $4.25.

For Dr. Ferris the image of God is the man Christ Jesus. He writes this book after being stimulated in his thinking by the Bishop of Woolwich's small but controversial volume, *Honest to God.*

Poverty on a Small Planet by Edward Rogers. Macmillan. 1965. 127 pp. $2.95.

With urgency and with command of pertinent facts the author speaks for a global war on poverty.

The Acts of the Apostles by Thomas Walker. Moody Press. 1965. 586 pp. $4.95.

An attractive reprint of a classic commentary on Acts.

Decision at Dawn by Chulho Awe. Harper and Row. 1965. 180 pp. $3.95.

A personal story of Christian suffering and heroism in Communist North Korea.

Hymn of The Universe by Pierre Teilhard de Chardin. Harper and Row. 1965. 158 pp. $3.00.

The author presents a rare blend of science, philosophy, religion and poetry in his writings. In this book he is primarily the mystic and man of devotional outlook.

The Demands of Freedom by HELMUT GOLLWITZER. Harper and Row. 176 pp. $3.00.

A pastor and theologian in Berlin addresses himself to the responsibility of Christians in a free society.

The Heart of Reformation Faith by HEINRICH BORNKAMM. Harper and Row. 1965. 126 pp. $3.00.

A helpful summary of Reformation faith and values.

The Right to Silence by WILLIAM HAROLD TIEMANN. John Knox Press. 1964. 160 pp. $4.00.

Ministers receive a great deal of information from parishioners and others who seek pastoral counsel. There is a general assumption that what a clergyman is told in the pastoral relationship is recognized as "privileged communication." The author presents a very helpful and informative study of this field, citing recent court cases and unresolved issues. A valuable addition to a chaplain's library.

God's Power to Triumph. Edited by JAMES R. ADAIR. Prentice-Hall. 1965. 198 pp. $3.95.

Forty-six human interest stories about people who overcome serious personal and family problems by faith and devout reliance upon God.

Liturgy and Christian Unity by ROMEY P. MARSHALL and MICHAEL J. TAYLOR. Prentice-Hall. 1965. 186 pp. $3.95.

A Methodist minister and a Jesuit priest combine forces to write an informative study on the possibilities for Christian unity in liturgical renewal.

Understanding the New Testament by HOWARD CLARK KEE, FRANKLIN W. YOUNG and KARLFRIED FROEHLICH. Prentice-Hall. 1965. 490 pp. $9.25.

This revision of an earlier, much used introduction to the New Testament will be a preferred text for biblical students. It is based on current and competent research. The book is attractive and supplied with helpful aids to further study.

International Christian University: An Adventure in Christian Higher Education in Japan by CHARLES W. IGLEHART, ICU of Mitaka, Tokyo. 1964. 312 pp. $4.75.

Many military congregations have planted Japanese cherry trees on their chapel grounds. The seedlings were received from ICU as a token of appreciation for contributions given to this remarkable school.

Of the thousands who have been inspired by the ideals and purposes of this institution very few have had opportunity to know the background out of which the development took place. In this book the author carefully traces with both sympathy and candor the unusual record of growth and influence that ICU has realized in a little more than ten years.

On a visit to Tokyo two years ago I went out to the suburb of Mitaka to see the campus and buildings of ICU. Very few students and faculty members were on campus at the time and classes were not meeting. However, I was favorably impressed with the facilities and with the people with whom I spoke and came away feeling that the school was well established and had great potential. Dr. Iglehart's book has added information and inter-

pretation to my impressions. I strongly recommend the book to those who have been in the Far East or are facing such an assignment.—**A.R.A.**

The Chaplains Raid by RICHARD L. HARDMAN. Coward-McCann. 1965. 256 pp. $4.95.

Three reserve-duty chaplains move in for six weeks of summer training with the Marines at Camp Pendleton. They are, one each, Catholic, Protestant, and Jew, a religiously syncretist team who go beyond ecumenicity in their attempt to help a very unlikely, irreverent and reluctant chaplain's assistant.

This is delightful fiction peopled with droll exaggerations of military types and the piling up of hilarious mountains from absurd molehills.

There is puckishness and earthy tongue-in-cheek with little seriousness. A rollicking story for those who appreciate the need for humor in the military.—**A.R.A.**

The Sound of Waves by YUKIO MICHIMA. Berkley Publishing Corp. 1965. 141 pp. Paperback. 60¢.

It is a pleasant relief to turn away from the sick and violent fiction so common today to this beautiful and delicate story of the awakening love of two young people in a Japanese fishing village.

No Other Wealth. Edited by FREDERICK WARD KATES. The Upper Room. 1965. 143 pp. $1.00.

Bishop Charles Henry Brent combined many talents and several careers in a single life. Few men have done as much for the chaplaincy as he did while serving as General Pershing's senior chaplain in France.

The editor sub-titles this book, "The Prayers of a Modern-Day Saint." They are extracted from his many diaries and notebooks which are now held by the Library of Congress. "All are marked by the free and ingenuous phrasing that flowed from his easy and unstrained approach to God, and all betray his lifelong passion for adventure in the divine and his desire to be rendered a fit instrument for the doing of God's will."

Your Heredity and Environment by AMRAM SCHEINFELD. J. B. Lippincott Co. 1965. 830 pp. $12.50.

The old debate—which has the greater influence upon your life: heredity or environment—is settled for all practical purposes. The modern science of human genetics can tell how heredity interacts with environment in every phase of a person's life. This revision of a standard text presents everything scientists know about heredity and environment in a thoroughly scientific and yet nontechnical way.

The Educational Mission of the Church by ROBERT J. HAVIGHURST. Westminster Press. 1965. 159 pp. $4.50.

Dr. Havighurst is Professor of Education and Human Development at the University of Chicago. In this book he presents the church as an educative institution, tells what and how it teaches, delineates the developmental tasks of the various age groups and emphasizes the church's teaching task of human brotherhood in the community and the world.

Our Christian Hope by GEORGIA

HARKNESS. The Abingdon Press. 1964. 176 pp. $3.00.

The author believes profoundly that Jesus Christ is the hope of the world. "Through him," says Dr. Harkness, "above all other agencies and channels we find God or—to speak more accurately—we are led to that openness of life with ego barriers down whereby God can find us" (p. 154). In her dynamic way the author discusses the greatness and wretchedness of man; the biblical view of history; the kingdom of God; life after death; and Jesus Christ.

The Church and Urban Renewal by GEORGE D. YOUNGER. J. B. Lippincott Co. 1965. 216 pp. $4.50.

One of our younger pastors describes the program of urban renewal going on now in our cities and outlines the role of the church and the churches in metropolis. Quoting from the Faith and Order findings on the mission of the church, Mr. Younger says: "The Church is called by God to become the Body of Christ in order to carry on Christ's ministry of reconciling the world to God." The author points out that our churches have tremendous resources to contribute to the urban renewal process.

Communism, Christianity, Democracy by SURJIT SINGH. John Knox Press. 1965. 127 pp. Cloth: $3.00. Paper: $1.95.

Dr. Singh, Professor of Christian Philosophy at San Francisco Theological Seminary, states that Marxism-Leninism and liberal democracy are generalized world outlooks and compete with Christianity as a total view. They have arisen, he says, because Christianity has become secularized and failed in its mission.

Young People's Bible Dictionary by BARBARA SMITH. Westminster. 1965. 186 pp. $4.50.

The Junior Bible Encyclopedia by GEOFFREY PALMER. World Publishing Co., 1965. 144 pp. $2.95.

Reading the Bible is sometimes a difficult experience, especially for young people. How do you pronounce a word? What does a word mean? Words that are obsolete pose a special problem. These two books will make Bible reading for children and young people more understandable.

Why Read the Bible by J. CARTER SWAIM. Friendship Press. 1965. 64 pp. 65 cents.

Can We Break Bread Together? by CHAUNCEY J. VARNER. Friendship Press. 1965. 64 pp. 65 cents.

Must Walls Divide? by VINCENT HARDING. Friendship Press. 1965. 64 pp. 65 cents.

East and West: One World or Two? by VERNON L. FERWERDA. Friendship Press. 1965. 64 pp. 65 cents.

Four books in a new series for early and late teens. General title **Questions for Christians.** The books are 65 cents each; but four packaged together sell for $2.45. Would be helpful to PYOC groups seeking something different for their meetings.

God's Frozen People by MARK

Gibbs and T. Ralph Morton. Westminster. 1965. 192 pp. Paperback $1.65.

This book is about Christian laymen—those other people who have "frozen" in their tracks. Written by two English laymen, it is a challenging call for laymen to assume their rightful place in the church of Jesus Christ. A good book for laymen's Sunday.

Love and Sex in Plain Language by Eric W. Johnson. J. B. Lippincott Co. 1965. 68 pp. $2.95.

The blurb on the jacket of this book is "For boys and girls and their parents." The subtitle is: "How to Live Through Junior High School." Certainly this is a much-needed book —one that tells the plain facts about sex and birth. The language is simple. The one thing missing is the Christian slant; it is implied but the Christian parent will need to supplement the book with guidance on how God moves in all these experiences.

Sam's Secret Journal by Elizabeth Yates. Friendship Press. 1965. 142 pp. Cloth: $3.50. Paperback $1.75.

They Lived Their Love by Lulu Hathaway and Margaret Heppe. Friendship Press. 1965. 127 pp. Paperback $1.75.

George and the Chinese Lady by Myra Scovel. Friendship Press. 1965. 127 pp. Paperback $1.75.

These three stories form a part of the missionary education program for children. The first one is for juniors and junior highs; the second for juniors; and the third for primaries. Excellent story materials with a purpose.

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South, Nashville, Tenn. 37203
Baker Book House, Grand Rapids 6, Mich.
Beacon Press, 25 Beacon St., Boston 8, Mass.
Berkley Publishing Corp., 15 E. 26th St., New York, N.Y.
George Braziller, Inc., 215 Park Ave., S., New York 3, N.Y.
Coward-McCann, Inc., 200 Madison Ave., New York 16, N.Y.
E. P. Dutton & Co., Inc., 201 Park Ave., S., New York, N.Y. 10003
Friendship Press, 475 Riverside Drive, New York, N.Y. 10027
Harper & Row Publishers, Inc., 49 E. 33rd St., New York 16, N.Y.
International Christian University, Mitaka, Tokyo, Japan
J. B. Lippincott Co., E. Washington Square, Philadelphia 5, Pa.
John Knox Press, Box 1176, Richmond 9, Virginia
Jonathan David, 131 E. 23rd St., New York, N.Y. 10010
The Macmillan Co., 60 Fifth Ave., New York 11, N.Y.
Moody Press, 820 N. LaSalle St. Chicago, Ill. 60610
Oxford University Press, 417 Fifth Ave., New York, N.Y. 10027
Parthenon Press, 201 Eighth Ave., S., Nashville, Tenn. 37203
Philosophical Library, Inc., 15 E. 40th St., New York 16, N.Y.
Prentice-Hall, Inc., Englewood Cliffs, N.J.
Fleming H. Revell Company, Englewood Cliffs, N.J.
Simon & Schuster, 630 Fifth Ave., Rockefeller Center, New York 20, N.Y.
The Upper Room, 1908 Grand Ave., Nashville, Tenn. 37203
The Vantage Press, 120 W. 31st St., New York 1, N.Y.
Warner Press, Anderson, Indiana
The Westminster Press, Witherspoon Bldg., Philadelphia, Pa. 19107
World Publishing Co., 2231 West 110th St., Cleveland 2, Ohio

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Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

THOMAS E. MOYE (CDR) is the NROTC Unit Chaplain, Harvard University, Harvard Divinity School, Cambridge, Mass.

KARL A. OLSSON is president of North Park College and Seminary, Chicago, Ill. In April, 1965, he was elected to the chairmanship of the General Commission on Chaplains.

NORMAN R. BROWN (MAJ) is Press Information Officer and chaplain on the faculty at the U.S. Army Chaplain School, Fort Hamilton, N.Y.

ORMONDE S. BROWN, COL, is the Staff Chaplain at the headquarters of the Seventeenth Air Force, APO New York, 09012

DWIGHT C. JARVIS (MAJ) is Group Chaplain at the headquarters Eleventh Air Assault Aviation Group, Fort Benning, Ga. 31905

HOMER G. BENTON (MAJ) was just reassigned to USATC Infantry (1A-1387), Fort Dix, N.J. after attending the U.S. Army Chaplain School at Fort Hamilton, N.Y.